THE

Baptist Magazine.

JULY, 1822.

MEMOIR OF DR. BATEMAN.

[THIS Memoir appeared first in a highly respectable periodical publication. It was afterwards printed for private circulation, and has since been published with an Appendix, containing some objections, to which judicious answers are given.—The interesting nature of this paper, and its highly useful tendency, must plead our apology for thus putting into the hands of some of our readers what no doubt many have already seen.]

THE late Dr. Bateman settled in London soon after his graduation at Edinburgh in the year 1801; and his professional merits being very considerable, he was speedily elected Physician to two public institutions—a large Dispensary, and the House of Recovery for Fever.

In the summer of 1815 his health began to decline, and in the following year a complaint in his eyes came on, which threatened loss of sight, and precluded him from all his accustomed sources of occupation and amusement. Under these circumstances, the writer of this Memoir became his constant companion and attendant; and for four years had the misery of witnessing his total estrangement from God and religion. His health continuing to decline, he left London in July 1819, with an intention of trying the effect of a sulphurous water at Middleton, in the county of Durham, on his debilitated constitution. He was taken ill on the road, and with difficulty reached a village near Beverley, in Yorkshire; where he was obliged to remain during the following winter; and finding, at length, that his health required the sacrifice, he finally determined not to attempt returning to London. He had for some time been subject to attacks of the most alarming nervous languor, during which he was thought by all around him, as well as by himself, to be dying; and these now returned upon him continually, especially after using the least bodily exertion.

It was on Sunday the 9th of April that he first spoke to me on the subject of religion. He had passed the whole of the day in a state of extraordinary suffering, from languor, and a variety of nervous feelings, which he always said it was impossible to describe,

farther than that they were inconceivably painful and distressing; and he went to bed at night with a firm persuasion that he should never again quit it; and, in fact, he did confine himself to it for the following three weeks, from the mere apprehension of the consequences of exertion. Religion was a subject which, for many reasons, had never been discussed between us. Though the tenour of his life had made me but too well acquainted with the state of his mind, he had always avoided any declaration of his opinions, knowing the pain it would give me to hear them. He was habitually fond of argument, and skilled in it; and I knew that I was quite incompetent to argue with him. I considered too that the habit of disputing in favour of any opinion, only serves, in general, to rivet it more firmly in the mind; men commonly finding their own arguments more convincing than those of their adversaries. And, above all, I knew that this was a case in which mere argument must always be insufficient,—for "it is with the heart that man believeth unto righteousness:" and in most, if not all, cases of scepticism, the will and the affections need to be set right even more than the understanding; and upon these, argument can have no influence.—On the evening of the day I have mentioned, Dr. Bateman had been expressing to me his conviction that he could not live much longer, and complaining of the dreadful nervous sensations which continually harassed him; and then he added, "But all these sufferings are a just punishment for my long scepticism, and neglect of God and religion." This led to a conversation, in the course of which he observed, that medical men were very generally sceptical; and that the mischief arose from what he considered a natural tendency of some of their studies to lead to materialism. I replied, that the mischief appeared to me to originate rather in their neglect to examine into the evidences of the truth of the Bible, *as an actual revelation from God;* because, if a firm conviction of that were once established, the authority of the scriptures must be paramount; and the tendency of all inferior studies, in opposition to their declarations, could have no weight. He said, he believed I was right, and that he had in fact been intending to examine fully into the subject, when the complaint in his eyes came on, and shut him out from reading. Our conversation ended in his permitting me to read to him the first of Scott's "Essays on the most important Subjects in Religion," which treats of "The Divine Inspiration of the Scriptures." He listened with intense earnestness; and when it was concluded, exclaimed, "This is demonstration! complete demonstration!" He then asked me to read to him the account given in the New Testament of the resurrection of our Saviour; which I did from all the four Evangelists. I read also many other passages of scripture, with some of which he was extremely struck; especially with that declaration, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

For two or three days he showed increasing interest in the subject of religion; and I read

to him continually the scriptures, and other books which seemed to me best calculated to give him the information he thirsted for. When I went into his room a few mornings after, he said, "It is quite impossible to describe to you the change which has taken place in my mind: I feel as if a new world was opened to me, and all the interests and pursuits of *this* have faded into nothing in comparison with it. They seem so mean, and paltry, and insignificant, that my blindness, in living so long immersed in them, and devoted to them, is quite inconceivable and astonishing to myself." He often expressed in the strongest terms, and with many tears, his deep repentance, and his abhorrence of himself for his former sinful life and rebellion against God; but he seemed to have from the first so clear a view of the all-sufficiency of the Saviour's atonement, and of the Christian scheme of salvation, as freed him at once from that distrust of forgiveness which is so apt to afflict persons at the first sight of their sins, and of the purity and holiness of Him "with whom they have to do." The self-abasing views which he entertained of himself necessarily enhanced his sense of the pardoning love and mercy of God in Christ Jesus, thus graciously extended to him; and which he felt so strongly, that he was filled with the liveliest emotions of gratitude and joy, and in this happy state continued for several days.

He soon, however, experienced an afflicting reverse of feeling. One evening I left him to visit a near relative, at that time confined to her room in a precarious state of health; and his mother, who had been in attendance upon her, took my place at the bedside of her son. Dr. Bateman told her, that I had been reading to him various detached portions of scripture, and that he now wished to hear the New Testament read regularly through from the beginning. She consequently began to read, and had proceeded as far as the tenth chapter of St. Matthew, when he suddenly exclaimed, that he could not believe in the miracles of the Saviour, and that therefore he must perish for ever. This suggestion of his spiritual enemy threw him into a state of the most dreadful anguish, and I was immediately sent for to his bed-side. On my arrival he had become a little more composed, but was still in great agitation; and was praying in agony to be saved, and not to be given up to this dreadful state of unbelief. To comfort his mind, we said what we could from scripture, and from the experience of other Christians: and he was a little relieved by hearing some passages from an Essay in the volume before mentioned, "On the Warfare and Experience of Believers;" finding that his was not, as he had supposed, a case of new occurrence; but that the author of that work was already acquainted with its symptoms, and augured favourably of them, as often accompanying the progress of religion in the soul. Still the idea that his death was fast approaching, and that there was no hope of his mind being convinced before it arrived, quite overwhelmed him. Feeling ourselves to be very inadequate guides and comforters in these afflicting circumstances, we gladly adopted a suggestion of a friend, that we should request a neighbouring clergyman of piety and judgment to visit him. Dr. Bateman himself grasped eagerly at

the proposal, and I wrote immediately to the clergyman in question; but he was from home, and was not expected to return for two or three weeks. A few days after this unwelcome intelligence, Dr. Bateman told me, he had no doubt this disappointment was for his good; and that it was better for him to be left to himself, as he did not think any thing could have convinced him so fully of *the efficacy of prayer*, as the sensible relief which he experienced from it during those conflicts of doubt and unbelief with which his mind continued to be harassed. He added, that he now spent whole nights in prayer. He felt perfectly assured that these doubts were the suggestions of the great adversary of souls, and remarked, that they were vividly and manifestly darted, as it were, into his mind, instead of arising from his own reflections, or resulting from any train of reasoning; and the absurdity of them, in many instances, was so obvious, that his judgment detected it at once, though he still had not power to drive them from the hold they took on his imagination, or to banish them, for the time, from his thoughts.

To these paroxysms of distress and conflict, which sometimes lasted many hours, he continued subject for about a fortnight: but they gradually became less long and violent, and he experienced increasing relief from prayer during their continuance; till at length they subsided entirely, and left his mind satisfied on all those points which had before presented so many obstacles to his belief.

About this time he received an unexpected visit from a medical friend, whose piety and truly Christian character distinguish him still more than his eminent abilities and professional skill. This gentleman, with great difficulty, succeeded in persuading him that he was by no means in that state of danger and debility which he had apprehended, and that he had the power of taking exercise if he could but exert sufficient resolution to attempt it. Experiment convinced him that this opinion was correct: he was prevailed upon to leave his bed, and in a very few days was able to be some hours daily in the open air, and to take considerable exercise; and it is remarkable, that from this time he had no return of languor after fatigue, except in one instance. Thus was he delivered, by the gracious providence of God, from those overwhelming apprehensions of immediate death which had been so instrumental in bringing him to Christ, as soon as they had effected that blessed purpose.

He now rarely spoke of the state of his mind and feelings; for such was the extreme reserve of his character, that it could only be overcome by deep and powerful emotions; and when no longer agitated by these, he returned to his natural habits, and was silent on the subject that most deeply interested him. Still it was abundantly evident that it *did* interest him. The avidity with which he listened to the word of God—his eagerness to attend public worship, (which for many years he had entirely neglected,) and the heartfelt and devout interest which he obviously took in the service—his enlarged and active benevolence—the change which had taken place in his tastes, inclinations, and pursuits—all testified that he was indeed "brought out of darkness into marvellous light:"

that "old things had passed away, and all things had become new."

In the course of the summer his health and strength were considerably recruited: but towards the close of it, a little over-exertion in walking brought on an accession of fever, and a great aggravation of all the symptoms of his disorder; but still he continued able to take a little exercise. While he remained in the country he had much leisure, which was devoted entirely to religious reading; for every other subject had now become insipid and uninteresting to him; and never did the pursuits of science and literature afford him such vivid enjoyment as he now received from these hallowed studies. In November he removed to Whitby for the winter: and his health continued in much the same state till a short time before Christmas, when a walk, rather longer than usual, again produced increased fever and debility; and from that period his strength and appetite visibly declined, while his spirit was as visibly ripening for heaven. His faith and patience were strengthened; his hope was increased; his charity enlarged: yet he was naturally so extremely reserved in the expression of his feelings, that he rarely apoke of them till within the last month of his life, when he rejoiced "with a joy unspeakable and full of glory," which bore down all opposition; for he experienced a happiness to which all the accumulated enjoyments of his whole previous life could bear no proportion or comparison, even that "peace of God" which "passeth all understanding," and which must be felt, or at least witnessed, in order to form any just conception of its nature and effects. What a striking example did our dying friend now exhibit to us! From his early youth he had devoted himself with delight and industry to the acquisition of knowledge, and the pursuits of literature and science; and he "*had his reward*" in the honour and reputation which his success had procured for him, a reward which he keenly enjoyed, and very highly prized. Those who have known only the pleasures which arise from worldly gratifications, surely ought to recollect, that, being confessedly ignorant of those spiritual enjoyments which they despise, they cannot be competent to decide upon their reality or their value: it belongs only to those who have experienced *both*, to appreciate either. And how did Dr. Bateman appreciate them? In contrasting, as he frequently did, his present happiness with all that he had formerly enjoyed and *called* happiness, he seemed always at a loss to find words to express how poor, and mean, and despicable all earthly gratifications appeared to him, when compared with that "joy and peace in believing," which now filled his soul; and "one particle of which," he sometimes said, "ten thousand worlds would not tempt him to part with." And it should be remembered, that this was not the evidence of a man disappointed in his worldly pursuits: he had already, as before observed, "had his reward" in this world —he had experienced the utmost success in the path which he had chosen—he had been keenly susceptible of intellectual pleasures; and of these, as well as of all inferior amusements, he had enjoyed more than a common portion. But when the only object that can satisfy the affections and fill the capacities of a rational and

immortal being was revealed to him—when he viewed by the eye of faith that life and immortality which are brought to light by the gospel—earthly fame, and honour, and pleasure, sunk into the dust; and, in reflecting upon his past life, the only thing that gave him any satisfaction was the hope that his labours might have been beneficial to his fellow-creatures, for whom his charity had now become unbounded. He often said, that "the blessing of his conversion was never out of his mind day or night; that it was a theme of perpetual thanksgiving; and that he never awoke in the night without being overwhelmed with joy and gratitude in the recollection of it." He always spoke of his long bodily afflictions with the most devout thankfulness, as having been instrumental in bringing him to God; and considered his almost total blindness as an especial mercy, because, by shutting out external objects, it had enabled him to devote his mind more entirely to spiritual things. Often, latterly, he expressed an ardent desire to "depart and to be with Christ;" but always added, that he was cheerfully willing to wait the Lord's pleasure, certain that if he was continued in this world it was only for his own good, and to make him more "meet to be a partaker of the inheritance of the saints in light."

He bore his bodily afflictions with the most exemplary patience, and even cheerfulness, and continually expressed his thankfulness that they were not greater; sometimes saying, "What a blessing it is to be allowed to slip gently and gradually out of life as I am doing!" He would not allow any one to speak of his *sufferings*, always saying, "they did not deserve a stronger name than inconveniences." He neither complained himself, nor would permit others to complain for him. Once, when the nurse who attended him said, "Oh that cough! how troublesome it is!" he replied, "Have a little patience, nurse: I shall soon be in a better world; and what a glorious change that will be!" Indeed, the joy of his mind seemed to have absorbed all sense of his physical sufferings. I once remarked to him, that he appeared to have experienced no intermission of these joyful feelings; and he answered, "For some months past *never*, and never the smallest rising of any thing like impatience or complaint." His mind, naturally active and ardent, retained all its powers in full vigour to the last moment of his life, and was never once clouded or debilitated, even in the most depressing nervous languors. Indeed, after the whole current of his tastes and affections had been turned into a new channel, its ardour and activity rather increased than diminished, from the deep conviction which he felt of the superiority of his present views and pursuits to all that had hitherto engrossed him. During the last week of his life, especially, the strength and clearness of his intellect and of his spiritual perceptions, were very remarkable; and on its being one day observed to him, that as his bodily powers decayed, those of his soul seemed to become more vigorous, he replied, "They do, exactly in an inverse ratio: I have been very sensible of it."

He conversed with the greatest animation all the day, and almost all the night, preceding his death, principally on the joys of heaven and the glorious change he was soon to experience; often ex-

claiming, "What a happy hour will the hour of death be!" He dwelt much on the description of the new Jerusalem in the Revelation of St. John, and listened with great delight to several passages from Baxter's "Saint's Rest," and to some of Watts's hymns on the same subject. Once in the night he said to his mother, "Surely you are not in tears! Mine is a case that calls for rejoicing, and not for sorrow. Only think what it will be to drop this poor, frail, perishing body, and to go to the glories that are set before me!" Not more than an hour before his death, when he had been expressing his faith and hope in very animated terms, I remarked to him, how striking was the uniformity of faith and of feeling expressed by believers at every distance of time and place, and spoke of it as an indisputable evidence that these graces are wrought by "one and the self-same Spirit," and as a proof of the truth of the Bible, the promises and descriptions of which are thus so strikingly fulfilled and exemplified. He entered into the argument with his accustomed energy, and assented to its truth with delight. It seemed remarkable, that though he had during his whole illness been very sensible of his increasing weakness, and had watched and marked accurately all its gradations, yet he spoke, in the last moments of his life, of going down stairs, as usual,—(he had been carried up and down for several days,)—and said, "It could not require more than a very few weeks now to wear him out;" not appearing to be at all aware that his end was so very near, till about half an hour before his death. Finding himself extremely languid, he took a little milk, and desired that air might be admitted into the room; and on being asked if he felt relieved at all, said, "Very little: I can hardly distinguish, indeed, whether this is languor or drowsiness which has come over me; but it is a very *agreeable* feeling." Soon after, he said suddenly, "I surely must be going now, my strength sinks so fast;" and on my making some observation on the glorious prospect before him, he added, "Oh, yes! I am GLAD to go, if it be the Lord's will." He shut his eyes and lay quite composed, and by and by said, "What glory! the angels are waiting for me!"—then, after another short interval of quiet, added, "Lord Jesus, receive my soul!" and to those who were about him, "Farewell!" These were the last words he spoke: he gradually and gently sunk away, and in about ten minutes breathed his last, calmly and without a struggle, at nine in the morning of the 9th of April, the very day on which, twelve months before, his mind had first been awakened to the hopes and joys of the ever blessed gospel!

ANECDOTES.

THE SHIPWRECKED MARINERS.

In the West of England lived a widow lady, with seven daughters and one son. The daughters were dutiful; but the son was disobedient and refractory: he left the house of his parent, and went on board a vessel. The mother's mind was continually employed about her boy: every breeze increased her anxiety, and seemed to say that he was no more. When at London, inquiring of every master or mate she

saw concerning her son, whom she particularly described, a captain said, "He knew a person of that name and description, but that he was at the bottom of the sea, and it would be a good thing if all like him were there too." The mother's heart being agonized by this sad intelligence, she retired to a seaport, where she could feed her melancholy by beholding that ocean which had swallowed up her child. At length a distressed sailor came to her door to ask relief, pleading that he had been wrecked, and that only himself and one more escaped on some fragments of the ship to a desolate island. By the name and description, she found that the person of whom he spoke was her son. "Do you not mistake?" said the mother. "No," replied the man; "I have his Bible in my bosom." On opening it, she found her son's name written by herself. "Will you part with that book?" said she. "Not for the world," answered the sailor: "as I closed his dying eyes, he gave it me, requesting me to read its contents. He told me that it was his support in death, and enjoined upon me that I would never part with it. I was then a stranger to its worth; but, by reading its solemn truths I have learned to know the Lord, and worlds would not tempt me to part with it."

THE CONVERTED JEW.

(From an American Periodical Publication.)

[We heard (says the Editor) the following affecting Anecdote related at a religious meeting a few days since, and have no doubt of its authenticity.]

"Travelling lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive audience, when his attention was arrested by seeing a man enter, having every mark and lineament of a Jew. He was well dressed, his countenance was noble, and I thought it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while an unconscious tear was often seen to wet his manly cheek. After service, the clergyman fixed his eye steadily upon him, and the stranger reciprocated the stare. The good minister goes up to him; 'Sir, am I correct; am I not addressing one of the children of Abraham?' 'You are.' 'But how is it that I meet a Jew in a Christian assembly?' The substance of his narrative was as follows:—He was a very respectable man, of a superior education, who had lately come from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his cares before he left Europe, and he now knew no pleasure but the company of his endeared child. She was, indeed, worthy of a parent's love. She was surrounded by beauty as a mantle; but her cultivated mind, and her amiable disposition, threw around her a charm superior to any one of the tinseled decorations of the body. No pains had been spared on her education. She could read and speak with fluency several languages; and her manners charmed every beholder. No wonder then that a doting father, whose head had now be-

come sprinkled with grey, should place his whole affections on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in the principles of that religion; and he thought he had presented it with an ornament.

"It was not long ago that his daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke but by the language of tears. He spared no trouble or expense in procuring medical assistance, but no human skill could extract the arrow of death now fixed in her heart. The father was walking in a small grove near his house, in great distress of mind, when he was sent for by the dying daughter. With a heavy heart he entered the door of the chamber, which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter.

"The child grasped the hand of her parent with a death-cold hand: 'My father, do you love me?' 'My child, you know I love you—that you are more dear to me than the whole world beside!' 'But, father, do you LOVE me?' 'Why, my child, will you give me pain so exquisite? have I never given you any proofs of my love?' 'But, my dearest father, DO you love me?' The father could not answer; the child added, 'I know, my dear father, you have ever loved me—you have been the kindest of parents, and I tenderly love you. Will you grant me one request?—O, my father, it is the *dying* request of your daughter—will you grant it?' 'My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted. I *will* grant it.' 'My dear father, *I beg you never again to speak against JESUS of Nazareth!*' The father was dumb with astonishment. 'I know,' continued the dying girl, 'I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick, even for the salvation of my soul. I believe he will save me, although I have never before loved him. I feel that I am going to him—that I shall ever be with him. And now, my dear father, do not deny me; *I beg that you will never again speak against this JESUS of Nazareth!* I intreat you to obtain a Testament that tells of him, and when I am no more, you may bestow on him that love which was formerly mine!'

The exertion here overcame the weakness of her feeble body. She stopped; and her father's heart was too full even for tears. He left the room in great horror of mind; and, ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as I trust, to the Saviour, whom she loved and honoured, though she had not seen him. The first thing her parent did, after committing to the earth his last earthly joy, was to procure a New Testament. This he read; and, taught by the Spirit from above, is now numbered among the meek and humble followers of the Lamb!"

Annual Meetings.

WESLEYAN MISSIONARY SOCIETY.

APRIL 24, the Annual Meeting of the London District Society was held at Queen-street Chapel, Lancelot Haslope, Esq. in the chair. April 25, and 26, Sermons were preached by the Rev. John James of Halifax, Dr. Adam Clarke, and Hen. Moore. April 28, Sermons were preached at 58 Wesleyan chapels in London and its vicinity. The collections amounted to upwards of £1200. April 29, the Annual Meeting was held at the City-road Chapel, Joseph Butterworth, Esq. M.P. in the chair. The Report states that there are 105 stations, in which are employed, including some native preachers, 149 Missionaries, (of whom 11 were sent out last year,) beside Catechists and Schoolmasters. The number of members at the last return was 28,699, since which time there has been a very considerable increase. The expenditure last year was £30,925. The deficit is about £7000. The speakers were, Admiral Lord Gambier; James Stephen, Jun. Esq. Barrister at Law; Edward Phillips, Esq. High Sheriff of Wilts; J. H. Harrington, Esq. of Calcutta; Lieut. Gordon, R.N.; The Chairman; J. Wood, Esq. of Manchester; and the Rev. Messrs. G. Collison of Hackney, A. Clarke, D.D. —— Steinkopff, D.D.; Blumhardt; S. Lowell of Bristol; George Marsden; Hen. Moore; John James of Halifax; and Walter Griffiths.

LONDON MISSIONARY SOCIETY.

MAY 3, the Rev. CÆSAR MALAN of Geneva preached in French at the Rev. John Clayton's chapel in the Poultry from Acts xvi. 9, 10. His health having been greatly impaired by his labours, he visited this country with a view to its restoration, which has been in some degree effected; but he could not continue in town till the General Meeting. The Sermon was very affectionate and tender; and it was distinguished by the significancy of his tones, the expression of his countenance, and the simplicity and fervour of holy love which breathed in his whole delivery.

May 8, Dr. SAMUEL HANNA, Professor of Divinity in the College of Belfast in Ireland, preached at Surrey Chapel from John xxi. 17. The subject was, "Love to Christ as an incitement to ministerial and missionary exertions." In the evening the Rev. TIMOTHY EAST of Birmingham preached at the Tabernacle from Deut. xxxii. 31. The subject was, "The superiority of Christianity to Hindooism."——May 9, the Rev. WILLIAM WILKINS of Abingdon preached at Tottenham-court Chapel from Isaiah xxvii. 13. The subject was, "The Misery and Deliverance of Man."——May 10, the Rev. J. A. STEPHENSON, A.M. Rector of Lympsham, Somerset, preached at St. Anne's, Blackfriars, from

"Thy kingdom come." In the evening the Lord's-supper was administered at Sion, Silver-street, Orange-street, and Tottenham-court Chapels. — May 14, two sermons were preached in Welsh at Gate-street Chapel by the Rev. D. S. Davies of London, and the Rev. Richard Owen, from Rom. viii. 19—21, and Ezek. xxxvii. 1—10.

The Annual Meeting was held May 9, at Surrey Chapel, William Alers Hankey, Esq. the Treasurer, in the chair. Amongst the speakers were Admiral Lord Gambier, William Wilberforce, Esq. M.P. Charles James Metcalf, Esq. Benjamin Shaw, Esq. Major-General Pritzler, Lieut. Jacobs, and the Rev. Dr. Waugh, Dr. Winter, Dr. Collyer, Dr. Bogue, and Messrs. Leifchild, East, Coombs of Manchester, Robertson, Bunting, Malan, Wilks of Paris, and Rowland Hill. The amount of the Collections was £1632 6*s*. 6*d*.

SUNDAY SCHOOL UNION.

May 7, at the City of London Tavern, Joseph Butterworth, Esq. M.P. in the chair. Scholars in London and its vicinity, 52,549 children, 478 adults, 4870 gratuitous teachers. Above 600,000 scholars in Great Britain and Ireland.

IRISH EVANGELICAL SOCIETY.

May 7, at the Old London Tavern, T. Walker, Esq. Treasurer, in the chair. There are 15 stations. Two natives preach in their own language. Schools, Bible and Tract Associations, and various kinds of Benevolent Societies, have been established in every practicable situation.

RELIGIOUS TRACT SOCIETY.

May 10, at the City of London Tavern, J. Reyner, Esq. the Treasurer, in the chair. Since the last Meeting 5,222,470 Tracts have been issued. 45 millions have been printed in England only, since its institution. A similar institution has been established at Paris.

VILLAGE ITINERANCY.

The 19th Anniversary was held at Hackney May 15. Nearly 100 ministers are now labouring in this kingdom, who have gone forth from this Society. The Treasurer, T. Hayter, Esq. is about £150 in advance.

SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The Anniversary was held May 11 at the City of London Tavern, Lord John Russell in the chair. Our narrow limits will permit us to record only a few extracts from the speech of Mr. Wilks, one of the Secretaries, which continued for three hours and twenty minutes.

For Amos Norroway, he was happy to announce, that a secure asylum from the visitings of persecution was obtained. In a comfortable cottage, well repaired, surrounded by fruit trees now full of blossoms, and with a garden plot, purchased by one who

could revere the love of principle in a peasant breast, he had found a home, whence he would not remove until he entered his last and happier home in heaven. There his consistent conduct pleased the pious, profited the observing, awed the unfriendly, and exercised that moral influence over the numerous villagers, which such conduct will create.

The affair of GRIFFIN was important, as on that depended whether the Toleration Acts would afford protection to the public worship of Protestant Dissenters. That offender had been convicted at the Hampshire Sessions of a riot, and under the last Toleration Act, was sentenced to pay the penalty of forty pounds. But the Magistrates decided that the Act gave them no power to enforce the penalty; the offender was liberated—impunity produced insolence and new offences—and village worship throughout that county would have become insecure. By an application to the Court of King's Bench, at a considerable expense, orders and writs were obtained, that enforced the penalty, by the committal of the culprit to the county gaol. Compunction was the result, and as his aged parents needed his labours, and he contritely applied for mercy, the Committee, desirous that mercy should temper justice, acquiesced in his discharge. But there yet remained an obvious need that some legislative provisions should be made to prevent such trouble and expense, and to secure the prompt attainment of the justice which the Toleration Laws were enacted to confer.

May no fragments of MR. BROUGHAM'S BILL ever re-appear! But he must entreat, as its *needlessness* was the best argument opposed to the design, that the friends to the gratuitous, religious, unpersecuting, unsectarian education of the poor, would, by their increasing diligence, give even to that argument accumulated force. Every where let there be established Sunday-schools, combined with week-day evening tuition—or Lancasterian schools for mutual instruction, under the British and Foreign School Society, till an untaught hamlet or alley here or in Ireland should be like an unknown land—and till the little plant of universal education, become the noblest tree, outspreading its undecaying branches, should afford to every Briton, infant or adult, the joy of beholding its blossoms, and sharing its inestimable fruit.

As to TURNPIKE TOLLS, letters had been received from Hartland in Devonshire, Pinchbeck in the county of Lincoln, and Tremerchion in Wales. All such inquiries should include an extract of the exemption clause in each Turnpike Act. To Pinchbeck he had the satisfaction to reply, that the exemption they wished had been already inserted in the Act, and he hoped that as the bills were renewed, all the provisions unfriendly to Dissenters would disappear; because, to that object, the Committee directed constant and needful care.

In a CHURCH RATE case from Loughborough, they afforded their advice. For relief from the Assessed Taxes, as arising from claims on a minister at Wern in Wales, and for Portland Chapel, Bath, they had taught their friends how to apply: and he repeated publicly the information, that Assessed Taxes were not claimable for any Meeting-

house, and that all School-rooms for the poor, and rooms in Academies devoted to ministerial students, were, on account of their charitable appropriation, also exempt from charge.

One claim for a MORTUARY FEE, of ten shillings, was made at Keighley, in Yorkshire, on a poor woman who was left with three orphan children. As it did not appear that the fee had been demanded before the reign of Henry the Eighth, and had been since but occasionally required—the payment was withheld, though the clergyman offered greatly to diminish his demand.

On the subject of the assessment of meeting-houses to POOR-RATES he would repeat former cautions and advice. Meeting Houses were rateable to the poor if any *beneficial* occupier could be found. But all *necessary* outgoings, including reasonable salaries of ministers, were to be allowed out of the receipts. On the net remaining proceeds only could the charge be made. The *necessity* of the expenses was then the matter mainly to be discussed, and which churchmen, being the magistrates at Quarter Sessions, on an appeal against the rate could alone decide. To prevent the vexation and expense of such appeals, he recommended, that in parishes, where such charges were intended, the Dissenting inhabitants should attend the vestries, and there remonstrate. If that effort were vain, then they should immediately demand a copy of the rate; being ever mindful, that unless the appeal was made to the next possible Sessions, the charge was confirmed. Having obtained the copy, let them examine what property was omitted or underrated. Especially let them turn to the assessments of the parochial officers, and the persons most desirous to burden them. Let them note whether the parsonage house, the glebe, the rectorial and vicarial tithes, the Easter offerings, and all monies received for pew rents in the church or episcopalian chapels, were fully charged. Of any omissions or under-rating, let them complain on their appeal. Self-interest would then often impel the aggressors to recede. Then the same mercenary motive that induced the charge, would happily re-act: and the threatened charge would be omitted, or the claim foregone. Recent cases rendered this result more probable. At the Norfolk Sessions in the last month, a decision had occurred, unpropitious to the clergy, and favourable to this means of Dissenting self-defence. Dr. Bulwer, Rector of Cawston, had appealed against a full charge for tithes; and his appeal was disallowed. He was held liable to pay rates on the full value of all his tithes; since, whilst the fall of agricultural produce precluded farmers from a profit, yet all the receipts of the clergyman were profit—resulting too, from the capital and industry of those by whom no profit was obtained. The erection of new churches by the Church Society, and out of the parliamentary grants for those objects, would increase this means of resistance. In all those edifices, pews were to be let, and their costly fanes would be as rateable as the humbler Nonconformist House of Prayer. Thus the security from payment and vexation, which tolerating principles, public virtue, and true policy should have given unasked, may result from less noble motives—and the very clergy,

and the enthusiasts for the Established Church, become the earnest advocates for an exemption, which they have been earnest to resist.

This class of complaints also included a series of evils which would create an unchristian indignation in his mind, if unallayed by pity or contempt. What other feelings could they excite who shrink trembling before the proud, and make war on the defenceless? Yet, in England, daily were such fantastic tricks played, by those who were dressed in brief authority, "as made angels weep." The fiend of persecution driven from her palaces and wide domains, would yet play her elfin and cruel sports on the best among the poor. Public charities were withheld—private benevolence was perverted—the pure streams of mercy were made feculent and bitter—and the parochial funds, raised by the contribution of every sect, were changed to instruments of terror or revenge! At Barnstaple a poor tailor employed by the parish, was, only for his methodism, deprived of that employ. At Chart, in Kent, poor persons were mulcted in their allowances from the parish, because they sent their children to other than the National Schools; and when a widow, chary of her independence, and in principle a dissenter, would send her infant daughter to a dame school, and pay her weekly threepence for her learning—the sum of threepence was deducted from her parish pay, because forsooth, if for the education of her child she could make such payment, that sum could not be needful to supply her wants! In another place, a clerical magistrate refused to order relief to a sickly, suffering female, because a dissenting meeting-house was the sad place where the visitings of her disease had been most alarming, though she had tottered there slow and trembling, to gain the only comfort which poverty and disease allowed her to enjoy.—At Ashorne, too, amid the sylvan plains of Warwickshire, he had known another instance of this worst abuse of power.—Providence introduced him to a well instructed, though unassuming man. He was a Baptist, but had walked far to hear a sermon from the Rev. Rowland Hill, and every sabbath also walked ten miles to Warwick, to worship God. Poor in fortune, he was rich in goodness. He was inspired by the same Heaven-descended love that induced the wealthy to congregate for magnificent designs, co-extensive with the globe. He expressed his sorrow that in his village the children were untaught, and godliness unknown. His all was little, but he would apply much of that all to promote some village preaching and a school. His cottage should be open, and his old wife and maiden daughters would, to such useful labours gladly dedicate their time. Some pecuniary assistance would be required for books, and some refreshment to any minister who would gratuitously come and teach them. That assistance was supplied. Last summer he visited the picturesque well-wooded dell. As down the winding foot-path he descended, he saw cottages bespread, and the church was not near. All the villagers well knew, and spoke with smiling kindly faces of their neighbour Knight, and several offered to lead the way to his abode. That abode was humble; but stooping he entered it with a venerating and ex-

hilarated heart. It was over such hovels that angels hovered, for they were the abodes of active virtue, and pure benevolence. On the cultivation of a garden, not two acres in extent, the family relied mainly for support. Meat and beer were rarely placed upon their oaken table. The stone floor full of fractures had known the revolutions of a century of seasons, but was not uncleanly. His visit made a little holiday. The old and young came bending or smiling to his levee, and he received a report that to his heart gave more unmingled joy, than any Monarch could have known, when the panting courier brought the news of a great but dear-bought victory. Forty children were collected in a school. A minister walked every Sabbath afternoon several miles to preach to an attentive crowd: and Burder's Village Sermons, read by the poor man, afforded the remaining instruction they required. Abundant demonstration was supplied, that vast benefits had been the result; and heaven had already received some departed spirits that had first worshipped beneath that cotter's roof. That secluded spot and good society unwillingly he left. As they returned his boy was his companion; and as they traversed the flowery meadows, that boy burst forth, "Father, I never before knew the worth of money:" and his conclusions were correct. The worth of money is not to paint our ceilings, to gild our cornices, to spread our banquet boards, to enwrap our bodies with costly gay attire, but by its expenditure to lay up in heaven a treasure, and to partake the matchless luxury of doing good. And yet these very people were, for the very acts which had won from that delighted audience sympathy and just approval, the objects of persecution and of scorn. In that parish some ancient benefactor had left an annual sum for distribution to the deserving poor. The good woman applied for two shillings, and not so much for a bounty as a right. By the clergyman it was refused. He had a letter containing their dialogue. The interlocutors were the clergyman and good Mrs. Knight:

THE SCENE.—The Vestry of the Church.

Mrs. Knight. Will you please to give me something for myself?

Clergyman. No!

Mrs. K. Then the Lord will provide—

Clergyman. You are the first to make a division, and set up a conventicle.

Mrs. K. No, sir, I deny the charge: we do nothing secretly, or contrary to the laws of God, or of our country.

Clergyman. It is a conventicle—or what shall I call it—it is a meeting.

Mrs. K. Yes, sir, that is what we call it, a meeting.

Clergyman. There is no need of any such thing here; if it were in a town, you might set up a meeting, there is no room in such a place.

Mrs. K. In a country place there is more room than in towns; for in towns there are in general two or three denominations, and in this place the people need instruction.

Clergyman. Then this is the place—this is the church, within these walls, where they should come.

Mrs. K. But you were reading a little while ago in your prayer-book, that "where two or three meet together in my name, there am I in the midst of them;" and there will be the church of God.

And what was the result? unable by argument to overcome the good old woman, the clergyman allowed her to retire without relief. All was withheld but invective and re-

proach! Deeply must he pity those who would not rather be the rejected than the rejecter, and that good unpittanced wife, than a learned clerk, or Pope, or Mufti, who for zeal in goodness could so spurn her claim.

But they need not go to Warwickshire for examples of these deeds. At Hampton, where the Thames "first grows rural," and from its calm surface reflects the palaces of kings, and the domes where Burke, and Sheridan, and Johnson, with the hospitable Garrick, held glad converse, he had found the same vexatious dæmon amidst parks and bowers. There, he met a labourer, whose form was bowed beneath heavy burdens, and whose hands were become horny with his toil. At the age of sixty this poor man had learnt to read his Bible, to cheer the evenings of each day, and the approaching night of life. Accidentally, he learnt that the wife had asked the parochial minister to include her name in the list of women on whom the Duke of Clarence, whose palace was in that vicinity, bestowed some yearly alms. For two successive years she had applied — twice she was refused. She was poor, was old, was honest, had been the mother of fourteen children, all brought up without parochial aid, only by rare economy and indefatigable labours. Why was she refused? She was guilty of the crime of preferring the Baptist meeting to the parish church—and her methodism was all her guilt!

To RIOTS and illegal interruptions of public worship he would next allude. These needed punishment for their repression. In cities and the chapels of wealthy congregations they were not known. They resulted usually from the active exertions of the good in distant neglected hamlets:—but there law ought to be as triumphant, and security as complete, as in the cathedral with fretted roof and lofty spires. Dangers ought not to be added to the fatigues of these Home Missionaries, and they should have from wealthier unmolested congregations the protection they require. He did not, however, wish to aggravate these matters. They resulted often from inebriety or ignorance, rather than a malicious spirit, and predetermined hostile minds;—partly encouraged too by a church establishment, and by the obloquy which affected all Dissenters, from the continuance of penal statutes, and their exclusion from the bench of magistracy and other public situations, which their fortunes and knowledge fit them to adorn. Of these affrays many were repressed by private effort and local associations. But at Urchfont, in Wilts, a man was disorderly—sang aloud—would fight—was prosecuted, convicted, and forgiven; and the Committee contributed five guineas to the charge. Chipperfield, in Hertfordshire, was the scene of another riot. Stones were thrown at the windows and the doors, and the people insulted and disturbed. The case had been recommended to the attention of the Committee by Dr. Collyer, who, though mild as embodied meekness, was firm for right. The magistrates had been tardy to interfere, but perseverance overcame that tardiness, and the offenders awaited trial for their offence. At Woodford Bridge, where *The London Itinerant Society* have long endeavoured to improve one of the many desert spots that environ London, William Witham was apprehended for misconduct. He was committed to Chelmsford gaol, and expressing contrition, and paying a trifle to the poor, was finally released. But expenses to the Committee resulted from the prosecutors having entered into recognizances to prosecute, which preclude a prompt forgiveness of defendants, and which prosecutors should avoid. At Bow Common, and at Peterchurch, in Herefordshire, where a female was shot through the hand, and Cricklade, where the *Home Missionary Society* prosecute their excellent much-needed labours, and in other places, such proceedings, varying in their outrage and atrocity, occurred. At Ilkford, near Thame, not only the rooms opened for worship, by a Christian Philanthropist, were rendered offensive by putrid matter, the lights extinguish-

ed by birds, and the social meetings interrupted by disgusting noise: but that case was rendered remarkable by the shameful obstructions opposed to redress by clerical justices, to whom he must so often and unwillingly allude. His tale was long and mournful, and in his case the pledge of Magna Charta, "that we shall not deny nor *defer* to any man either justice or right," was magisterially contemned. At Saffron Walden too, vigils, not superstitious or unseemly, held on the last night of the departed year by some good and wealthy females of the Wesleyan denomination were disturbed by rude wassailers. Their rank and legal knowledge should have taught them other conduct, and prevented a disturbance of the grateful praises and fervent prayers of the thankful and devout at that midnight hour. But the hour of reckoning came. In broad noon-day the offenders had to apologize for their intrusions, and in distinctest language to express regret. In all such cases the Committee sought only prevention by punishment—were like uprooting winds to the obstinate and unbending, and gentle as the soft breeze to those who shrub-like bend before their cautions and reproof.—Through a statement of many clerical aggressions on liberal conduct and dissenting rights he would next proceed. He assured the meeting of his regret and reluctance to censure the members, and especially the ministers of any sect. Against Episcopalians he had no antipathy. If, as in Scotland or America, they existed protected, but not endowed, and relying on zeal, piety, and christian charity for influence, he would be first to cheer their progress and bless their deeds; and if any Dissenting sect was seated in the chair of state, and grasped the rod of power, or scornful and presumptuous trod alone some lofty pinnacle, he would be first to point the finger of contempt, or hurl against them the thunders of liberty and truth. At Hartland, in North Devon, the Rev. Mr. Chanter had refused to bury the infant of a labourer. He had acknowledged to the Wesleyan preacher and the father, his error and compunction. The happiest effects had recompensed the interference:—haughtiness had become good-will, gall was converted into the bland milk of kindness, and the poor and parish delighted by his new civility to the Dissenting minister, offered their praises and their prayers for the distant and unknown instruments of this benign, but mysterious change. At Abergavilly, in Wales, also, the Rev. Mr. Morgan, had made a similar refusal. His lady could not endure that "Mr. Morgan should be a servant to bury children baptized by every body." But she afterwards had to read an acknowledgment that the service ought not to have been neglected, and a promise that it should hereafter be performed.

In Hampshire, and at Westbourne, that success against the refusal of the Rev. G. Tattershall could not be obtained. The parents of the departed infant were conscientious Baptists, therefore the clergyman might lawfully withhold the rites of sepulture. "Teneatis risum amici?"—No! moanings succeed to laughter;—the merriment is the gleaming of winter sunshine;—the smile is at the baby-folly;—the groan at the pride and hard-heartedness of men! The Committee could give no relief. The poor parents had better comforters. Their budding plant, though unwatered upon earth, and though trampled on when withered—was transplanted to a heavenly paradise, and would fade no more! The situation of Baptists, however, demanded prompt attention, and no peculiar indignity, which co-Dissenters did not suffer, ought they to undergo.

The remaining cases were at Cuckfield, Sussex, and at Colerne, in the county of Wilts. The first evinced the infectious influence of power; as there, a youthful clergyman of liberal education, and gentlemanly manners, had allowed himself, at the instigation of a rector's widow and interested parish-clerk, to out-herod Herod in the assertion of a right to refuse admittance of a corpse to the church, and to curtail the service which the rubric had enjoined. The latter was marked by

circumstances of such great aggression, (and which were well detailed,) that prosecution must result, if concession did not intervene. In neither case was the decision of the clergyman received; and the Committee remained desirous to extend the olive-branch of peace, but not afraid, at the command of justice, though slow and unwilling, to unsheath the sword of defensive war. In both cases great evils had educed yet greater good. The firmness of Mr. Reeve at Cuckfield, who carried his child to Ryegate for interment, rather than sanction a public wrong, deserved public honour. In Wiltshire, the son of Mr. Jay, and an excellent friend at Bath, had displayed calmness, decision, and disdain of trouble, worthy of their father and instructor, and of the noblest cause; whilst every good churchman, and the observant villagers, blushed or joyed at these measures and defeats, and many withdrew, fearful, from a church, which those measures were adopted to uphold.

Whilst he defended strenuously these Dissenting rights, he must wish that every meeting-house had an appendant place of sepulture. Let it be some neat well-planted garden, where the first snow-drop of the spring, the loveliest rose of summer, the last flower of autumn, and the perennial plant, over which, as over the virtues of the holy dead, winter has no withering power—may bloom, and blooming, ornament the graves of those who are "not lost but gone before." There the young may make a frequent pilgrimage, and the aged wisely meditate. Why should not we turn from the promiscuous receptacle of the honoured and dishonoured dead, and have our dust mingle only with the dust of those whom we knew, revered, or loved—with whom on earth we lived and worshipped—and with whom we would in heaven for ever worship, and for ever live? But a refusal of marriage as well as of interment, had occurred. Llandygwning, in Carnarvonshire, witnessed the half comic, and half tragic deed. The Rev. John Hughes was the clergyman, and Thomas Evans and Catherine Jones the bridegroom and the bride. The bridegroom was a Baptist, and was deemed by the minister so thoroughly unchristian, that marriage with him no female could properly contract. He therefore insisted that, before the Sacrament of Marriage was bestowed, the Sacrament of Baptism should be applied.

For the protection and honour of Dissenters, several matters required to be attained. He presented them that they might never be forgotten. They should be inscribed in characters of fire. They should be known, desired, sought—sought with union and perseverance until attained; if so sought, that attainment was secure. They were, 1. A legislative explanation of the Toleration Acts, whereby the penalties for disturbing their religious assemblies could be enforced without delay or expense, by the Courts before whom convictions were obtained. 2. The placing of Baptists in the same situation as to the right of burial, with all other Dissenters. 3. The exemption of their places of worship from parochial assessment. 4. The publicity and security of all their registrations of baptisms and interments. And 5th. That repeal of the Test and Corporation Acts, which though last announced, was most to be desired. Year after year, he purposed to present these objects to their view: and if the memory of their greatly-good forefathers were truly cherished, and the love of posterity were really felt—they would not be looked upon as unattainable, or worthless—they would be rightly estimated, and finally obtained. Nor would the safety of the established church be compromised by their success. Its situation might be less elevated, but would be more secure; the rude frowning eminence would be exchanged for a lowlier but safer scite. Toleration would be made more tolerable; and as the fetters remaining on Dissenters would be lighter and less galling, they might be more quiescently and permanently worn.

Throughout the world the omens

are propitious; all may encourage —all must forbid despair.

In America Religion has her throne. For its population, and short existence, there is no region where her dominion is more spiritual or benign. There religious freedom shares her empire. By her brief history ten thousand cobweb arguments have been for ever swept away. Hypothesis must yield to demonstration. No union between Church and State exists, or can be needful: and the plant of piety there grows, like the giant trees in her own forests, unsheltered and unshadowed, mighty and erect, towards heaven.

France too presents a cheering prospect. Contrast an incident which lately occurred with the lengthy tales of wretched bigotry he had been commanded to narrate. At Usion, a small town near the Loire, that stream sacred to chivalry and song, dwelt M. Mercier, a Protestant. Converted by the perusal of the scriptures, he embraced that faith which he and his family throughout the district alone professed. The good man died. His children wished a Protestant minister from another hamlet, the Pastor D'Aulnay, to attend at his interment. Monsieur Le Curé, the Catholic and parish minister, remonstrated and threatened. His threats were disregarded. The minister attended on the Mayor to demand assistance from the civil power. The magistrate, who was no clergyman, exhorted him to Christian charity, and to pre-eminence in goodness, not in force. His exhortations were so spurned, that the Mayor resolved, in a more distinct and authoritative manner, to interfere, and prevent unseemly discords at the season of affliction, and on the spot where all contentions should for ever cease. As the best security, himself and all his Council attended devoutly at the funeral. They listened to the prayer and brief address of the Protestant, or there Dissenting, pastor —confessed that many prejudices collected by ignorance were dispelled, and with their tears bedewed the turf that was placed upon the tomb.

In Spain religious freedom advances with rapid but well-considered steps. By one law the abolition of 477 colleges and convents was decreed. Now they propose to discharge 73,495 clergymen, thought useless, after retaining a multitude sufficient for all parochial labours, and the ritual services of their numerous cathedrals and splendid church. Thus too they calculate— each of these clergymen requires for maintenance, 8 réaux, or 2 francs, or 20 pence per day; and their dismissal will produce an annual saving of two million pounds! Deprived of this pretorian band, this horde of Janissaries, these troops of Swiss—the thrones of Bigotry and Persecution will be less firm; and more secure will be their final overthrow.

Proceed to Portugal: and proceed with joy. The *palace* of the inquisition yet remains, for inquisitions had their palaces; but it is unbarred, dismantled. The people shudder, but rejoice, as they behold the instruments of torture broken— the cells where human victims wept their blood; and where inscribed upon the walls appear the names of Britons, who had been there immured and tortured, and who had there expired. Long may the edifice remain, the monument of expiring bigotry—a cautionary pile—a temple to pure sentiments, to freedom, and to love!

In Rome a Protestant congregation now worships unmolested; and in the very Conclave liberal sentiments are uttered, which at no distant period would have led the utterer to imprisonment or death.

Mr. Wilks's speech, of which we have only given a few unconnected extracts, was followed by those of several other ministers and gentlemen. We can find room only for that of the noble Chairman.

Eight resolutions were moved and seconded by several able speakers. After which the noble Chairman rose and said,

"It is with great regret I feel compelled to leave this meeting but indisposition compels me, though reluctantly, to go. Illness from attending in the House of Com-

mons till a late hour this morning, on a cause not unconnected with religious liberty, must be the apology which I entreat you to accept. I have also some apology to offer for delaying the meeting. I was ready, but my arrival was retarded by an accident that filled me with regret.

"It is with no spirit of hostility to the Church of which I am a member, that I have attended the Society this day. I rather am come to promote its welfare. For, if I am not mistaken, much of the pains which the Committee of this Society has so worthily taken, and of which the proceedings have been commented on by your eloquent Secretary with such vast ability, ought to have been the labours of the Church of England. It would do well to appoint persons to watch her members, and to observe that no bigoted or prejudiced persons pervert the vast power and riches granted by the State, to the purposes of luxury, or despotism, or pride. I own I was surprised at many of the circumstances which have been related. It is hardly possible to believe that vexations so petty and so intolerant can exist in this country, in this age. With almost every word that fell from your Secretary I cordially concur. There are, however, but one or two matters to which I will allude. One is the punishment by three months' imprisonment for preaching in the street; a punishment so completely disproportioned to the offence, that it indicates a spirit of persecution most ungenial to a British heart. If it be proper that the law should prevent such preaching, it was evidently the duty of magistrates and officers to give notice to the preacher of his error, instead of condemning him to such an imprisonment—a man who was anxious to impress on himself and his fellow-creatures the divine lessons of the Christian faith. That persons should be refused assistance from their parishes on account of difference of religious opinions, also appears to me a grievous wrong. Is this the lesson the clergy receive from the religion which they teach? Is this the lesson the parable of the good Samaritan affords? Did he stop to ask the man whom he found wounded and lying in his way, whether their religious sentiments were similar? Did he wait before he healed his wounds, and liberally provided for his support, to ask whether he believed every iota of his creed? No; while God knows the heart and the conscience, it is for men to judge each other only by their acts; and that man who is found helping us when distressed, relieving us when our spirits are exhausted, and binding up our wounds, is most likely to gain our confidence and possess our love. It is, on the contrary, the spirit of persecution to attend not to the acts of men, but their opinions or their words. Thus it is that persons who have had no religion, but who would profess any faith, because they would agree in words with the doctrines of the State, have been enabled not only to live luxuriously, not only to enjoy the highest honours, but to inflict pains and penalties, and imprisonment and death, on those conscientious men, whose religion was most holy and sincere, and who would not profess what they did not believe.

"As to the Test Act, I agree with all that has been said. I heartily wish that that mark of odium, and odious mark, should be repealed; for I cannot but think that those annual acts of indemnity are absurd anomalies that ought to end. By them they declare, that the Sacramental tests which our ancestors thought necessary for office, are no longer necessary, and declare that persons may omit these oaths with perfect security to the State. But if some are honourably scrupulous, and refuse the evasion of the law, and thereby show a conscience more alive and tender; it is to these men, most scrupulous and worthy, the legislature refuses the benefit which the less consistent may enjoy. I trust therefore the time will soon come, when the many and weighty prejudices which exist on this subject will be removed, and that we shall hail the day when, by the general agreement of men, the Test and Corporation

Acts shall be regarded with joy as abolished, and as a dispensation under which Britons no longer live.

"I cannot conclude without referring to that attachment to civil liberty which I own is deeply engraven on my breast. It is a source of satisfaction to me, that religious liberty is in this country closely connected with civil freedom; for although religious liberty is a boon so valuable, that whatever might have been its origin, though the giver were some foul tyrant, it should be gladly welcomed; yet it is a satisfaction to think, that civil and religious liberty here sprung up together, as the twin children of the Revolution. That union those who love either should cherish; and at this time, when the world is in commotion, when civil and religious liberty both have sufferced—and when now the religious, and now the civil rights of mankind, have been in danger, owing to the love of power natural to men, it becomes those who love either of those liberties, to bring those twin brethren closer, as oft as possible, and to teach them to seek from each other their best support. But I must express the gratitude I feel for the very undeserved and too warm encomiums given to myself this day. Those who have touched on these topics have, I fear, outgone the truth. But their praise will be a motive to endeavour, by the whole course of my life, to deserve such eulogies from such honourable lips. Nor can I omit to state, that I have heard some words which have affected my heart far more deeply than any encomium conferred on me. To those words I refer, in which your Secretary kindly expressed his wish that the days of my father might be prolonged. With the completion of that wish my own happiness must be entwined. The general interest manifested in these wishes was more grateful to my heart than any plaudits you pronounce; and I assure you, that the expression of this wish for the life of my father, than whom religious liberty has no steadier friend, has made an impression on my mind that will never be erased."

His Lordship then left the Chair, and the Meeting speedily dispersed.

The following Committee was chosen for the ensuing year:

Rev. J. Brooksbank,
—— W. B. Collyer, D.D.
—— George Collison,
—— F. A. Cox, A M.
—— Thomas Clontt,
—— Alexander Fletcher,
—— Rowland Hill, A.M.
—— Thomas Jackson,
—— W. Newman, D.D.
—— W. F. Platt,
—— — Lewis,
—— John Townsend—and
—— Matthew Wilks;
David Allan, Esq.
William Bateman, Esq.
J. B. Brown, Esq.
James Emerson, Esq.
James Esdaile, Esq.
Thomas Hayter, Esq.
J. O. Oldham, Esq.
J. Pritt, Esq.
William Townsend, Esq.
Matthew Wood, Esq. M.P.
Thomas Wontner, Esq.
Thomas Walker, Esq.—and
James Young, Esq.

Subscription. Two pounds are the amount expected from each congregation in England, and one pound from every congregation in Wales. Subscriptions became due at Lady-day last. Arrears may be transmitted to Robert Steven, Esq. Upper Thames-street, Thomas Pellatt, Esq. Ironmongers'-Hall, or John Wilks, Esq. Finsbury Place, London; to the latter of whom applications may be addressed. Country ministers and friends will be received with pleasure at the Committee Meetings, Batson's Coffeehouse, Cornhill, on the last Monday in every month, half-past six in the evening.

Obituary and Recent Deaths.

MRS BROADY,

Of Ashford, Kent.

(In a Letter to a Friend.)

"God, in the course of his all-wise Providence, was pleased to take the soul of my beloved partner unto himself, after a long and painful illness, May 9, 1822. It is upwards of forty-seven years since she first made an open profession of faith in Christ, by being baptized and received into the church at Prescot-street, then under the pastoral care of the late venerable Abraham Booth, whose praise is in all the churches. She continued a uniform and respectable member of the same for many years, until she received her dismission to the Particular Baptist Church at Potter's Bar, then under the pastoral care of her husband, William Broady. She was a person of retired habits, and of inflexible integrity; and she continued firm to her religious principles unto the end. She said little; but she possessed deep penetration. She was an excellent wife, an indulgent parent, an affectionate friend, and ever ready to entertain strangers according to her ability. She gave no just cause of offence to Jew or Gentile, or to the church of God. But it pleased her heavenly Father, in the latter part of her life, to visit her with that dreadful malady, a cancer in her breast. Job's words were verified in her, 'For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me; and that which I was afraid of is come unto me.' iii. 24. The malady had been forming (it is supposed,) for three years, before it was fully ascertained that it was a cancer, through an imprudent reluctance in submitting it to surgical inspection. The last year of her life was spent in a state of unintermitted suffering, arising from the gradual, yet (at last) rapid progress of the disease. From an excessive attachment to her children, her affections were unduly riveted to the earth, which caused her to dread her removal. Yet we have reason to believe, there were times when the mind was enabled to soar above all sublunary concerns. Her faculties being much impaired through age and infirmities, but little satisfaction could be derived from her conversation; nevertheless, there were moments of recollection that afforded her afflicted partner an opportunity of putting important questions to her respecting the state of her mind. At one time, especially, a little before her death, he said to her, 'My dear, you forget many things at times; you even forget your own family; but I trust you do not forget Jesus Christ. I hope he is precious to your soul.' Her answer was, 'Yes; I should be a poor creature without him; I can do nothing without him; he is all my salvation; I desire to roll myself upon him, and to lie at the foot of his cross.' At another time she said, that she had no extacies to boast of, but that she felt a humble reliance upon Jesus Christ for salvation.—When in health, and at leisure, her favourite books were the Bible, and Booth's Reign of Grace; and as in the faith of Jesus she had lived, so also in that same faith she died. In the latter period of her days, affliction was her inseparable companion; but in her end there was peace. Between ten and eleven in the morning she gave three gentle sighs, and expired, without a struggle, without pain, and without a groan, and fell asleep in Jesus. The mournful event was improved, May 19, by Mr. Earl of Tenterden in the same county, from Heb. iv. 9, to a numerous assembly of relatives and friends."

MISS ANN NICHOLLS.

Died at Truro, November 30th, 1821, in the twenty-fourth year of her age. She had been accustomed to attend public worship, and her deportment had been outwardly correct, while her natural vivacity and good humour rendered her a favourite amongst her friends; but till within about sixteen months of her decease, she was wholly indifferent to evangelical religion. In the summer of 1820, it pleased Him who worketh all things after the counsel of his own will, to influence her to attend the Baptist meeting in Truro. Here she continued a regular hearer; but, for some time, without feeling any concern about her salvation. At length the word of God deeply affected her mind, and ultimately became the instrument of her conversion: of which satisfactory evidence having been afforded, she, with her sister and others, was baptized on January 21, 1821, and afterwards received into the church. A letter subsequently written to her mother, will present her own narrative of these important transactions:—she thus writes,—"Perhaps you will not be displeased to hear something relative to such a change as must necessarily have been produced, prior to such a public profession. I am happy to inform you, that since I last saw you, the Lord was pleased to show me the exceeding sinfulness of sin, and my great danger as a sinner. It was under a sermon preached by our much-esteemed pastor, that the Spirit of the Lord was pleased to apply the word to me, and I was led in earnest to think about the salvation of my soul. The text was John iii. 14, 15; 'And as Moses lifted up the serpent,' &c. You can scarcely conceive of my distress for three months. I was afraid to pray, or to read God's holy word, fearful of reading my own condemnation, and afraid, if I prayed, the Lord would treat it as a mockery of him, and strike me dead:—but that kind Lord, who never wounds but to heal, was pleased to give me comfort under another sermon, preached by Mr. C. from these words,—'In whom we have redemption through his blood, even the forgiveness of sins;' and a precious truth I found it. What can a guilty sinner, sinking under the load of his sin, want more than an assurance that his guilt is pardoned, and that through the blood of Christ? I feel I am nothing out of Christ. O may I be enabled, according to his own exhortation, to 'continue in his love;' that is, to keep his commandments! ***** has been awakened from the lukewarmness into which she had fallen; and I trust that both of us, having professed the name of Christ, and having been baptized into his death, shall, by our future walk, prove that we have put on Christ. I feel greatly the need of David's prayer, 'Hold thou me up, and I shall be safe.'"

She occasionally noted down in her pocket-book her religious experience. The following extracts prove that her religion was not superficial, but that it was deeply rooted in her heart. "Feb. 8. How I long to be free from sin! Be diligent then, my soul, to make advances in the spiritual life. Be pressing towards the mark, by daily growing in grace, and in the knowledge of the Lord Jesus Christ; and after that thou hast suffered a while, thou shalt see him as he is, and be like him. Yes, thou shalt be free from sin, and be holy as he is holy."—"June 1. Proverbs v. 21. 'The ways of a man are before the eyes of the Lord.' Ever remember this, and do not that thing which you would not, if you saw the Lord bodily present."—"June 24. I go to private prayer; but is it from a proper motive? I fear it is more from a sense of my duty, than of my privilege. I find my conscience will not rest while I neglect this duty; and thus I fear I do it to calm my conscience, without thinking of the great privilege of communing with God. If this be my only motive, it is exceeding sinful; and I cannot expect a blessing. True vital godliness can never flourish in a soul that has no real communion with God, and that has not a filial

love and fear for the Being professedly addressed in prayer. Examine then, O my soul, what are thy desires and motives."—"August 17. I am cast down, yet I can add, not in despair. Yes, dearest Lord, for thy blood cleanseth from *all* sin. To whom then can I go but unto thee? thou hast the words of eternal life. To thy word will I now resort. O thou blessed Spirit, enlighten my understanding while I read."

Her conduct was such as to inspire a very high respect for her piety, and to adorn the doctrine of God her Saviour in all things. Having felt the blessedness of religion, she ardently desired that others might participate of it. She was particularly concerned for the salvation of her relatives and friends. Did the limits of this Memoir permit, this statement might be verified by many extracts from her correspondence. She cared too for her neighbours, many of whom can testify with what earnestness she pressed upon them the necessity of an interest in the great Salvation. As a teacher in our Sabbath-school, and a collector in the Missionary Society, she occupied a distinguished place; yielding to no one in her zeal for each object. Her regard for the Sabbath was such, as to evince an ardent desire to enjoy communion with God, and obtain the spiritual supplies which, on that day, he is pleased to grant to his people. She was therefore averse to all unnecessary visiting on the Lord's day; a practice which cannot be too much deprecated as highly detrimental to the welfare of the soul.

Her career, however, was but short. Scarcely had a year elapsed after she had understood and felt the preciousness of the gospel, when that God who does all things well, was pleased to afflict her with disease. A cough led to the rupture of a blood vessel, and the consequence was a rapid consumption. Those views of divine truth which had first tranquillized her conscience, afforded their soothing influence in the time of trial. During the whole of her illness, the prevalent frame of her mind was that of peace, sometimes interrupted by doubts, but not unfrequently rising to triumph and joy; and the evident foundation of her happiness was the finished work of Christ. Her composure and submission were the admiration of every one who saw her. Numerous and affecting were the remarks she made on her death-bed. The mention of a few must suffice. Some time before her decease two friends visited her. On their approaching the bed-side, she took the hand of each and said, "I am going to Jesus." One of them remarked, "Then you are happy." She replied, "I am not quite free from doubting:—when I look to myself, I am lost; but when I look to Jesus, I am comfortable;" and, with her countenance brightening, added, "Christ is my hope." At another time she said, "I have peace, but not joy:" and, after a pause,

"My name from the palms of his hands
Eternity will not erase;
Impressed on his heart it remains,
In marks of indelible grace."

On another occasion she said, "I have been very angry with myself this morning. I fancied when I awoke that I was better, and felt pleased at it; but soon asked myself, Am I not willing to die? I then wrote bitter things against myself, which caused a severe conflict; but I am more composed now, and am willing to die. I hope for forgiveness through the blood of the Lamb."—Part of the 7th chapter of the Revelation was read to her; after which she talked with lively anticipation of going to her Father's house. On being asked, a few days prior to her death, what she should wish to be said to the young people, she replied, "Tell them to mind religion young;—it is the best thing to live and die by. Charge them to be *decided* in religion. I regret much that I have so often given in to the customs and spirit of the world." She told a friend who visited her about this time, that her mind was in a peaceful and happy state, but not rapturous. "The enemy," said she, "assaults me very little. At times he tells me that I

I have been deceiving myself and others; but he soon takes his flight. I know in whom I have believed—I have the assurance of all my sins being forgiven me for His sake."—On the Wednesday before her departure, she expressed a wish that those around her should sing; but, on seeing them in tears, she said, "Your harps are hung on the willows." She then requested her sister to read that hymn, "Your harps, ye trembling saints," &c.—Presently she began herself to sing,

"Jesus, my love, my chief delight,
For thee I long, for thee I pray,
Amid the shadows of the night,
Amid the business of the day."

At length the final scene approached. The struggle was protracted and painful, but no murmur escaped her lips, though she longed to be absent from the body and present with the Lord; and she would often exclaim, "Come, Lord Jesus, come quickly!" A short time before her dissolution, she called aloud on her friends to sing. They hesitated, thinking her at the point of death; but she persisted in her request, and pointed out that beautiful hymn which closes Dr. Rippon's Selection—"Earth has engrossed my love too long," &c. They sang the first four verses, and she joined them as often as her labouring breath would allow her to do so. At this time she appeared to anticipate the triumphs of the upper world. About an hour afterwards, her fervent desires were granted, and her triumphant spirit ascended to the realms of bliss.

The interest inspired by her character in life, and by the triumphant manner of her death, was manifested by the attendance of hundreds of unfeigned mourners at her interment. Never can the writer forget the interesting scene which that occasion presented.

Her death was improved on Lord's-day evening, December 9, to the most crowded audience ever assembled in the meeting, and multitudes sought admission in vain. The text she had selected was Mark xiii. 33; "Take ye heed, watch and pray, for ye know not when the time is." The sudden and early removal of our departed sister, enforces this exhortation on persons of every age and condition. It particularly recommends the admonition to *young professors*. Let such be decided and firm in their conduct:—let them labour in the service of Christ, whilst they have health and vigour, since they cannot tell what a day may bring forth. This providence likewise speaks to the *careless and unawakened*. It presents to them the loveliness and efficacy of true religion in sickness and early death; and illustrates the fact, that the "gospel of Christ is the power of God unto salvation to every one that believeth." Reader, "believe on the Lord Jesus Christ and *thou* shalt be saved."

Truro. E. C.

RECENT DEATHS.

REV. MARTIN MAYLE.

June 5, died, after a very long affliction, the Rev. Martin Mayle, in the 75th year of his age. He was, for many years, pastor of the Baptist Church at Blunham, in the county of Bedford. June 10, his remains were deposited in the burying-ground belonging to the Old Meeting-house, Bedford. Mr. A. B. Leckerson (Wesleyan minister) began the solemn service with reading and prayer; Mr. S. Hillyard preached the funeral sermon from 1 Tim. i. 15; Mr. Grimes (Moravian minister) prayed; Mr. T. Middleditch delivered an oration; and Mr. King of Bedford concluded with prayer.

Mr. JAMES KNIGHT, Junior.

It has pleased Divine Providence to bereave the Rev. James Knight, of Staughton Parva, of an only son, aged 25. It gives us pleasure to add, that he died in the faith of the gospel.

Intelligence, &c.

BAPTIST IRISH SOCIETY.

The eighth Anniversary was held on Friday, June 21, at the City of London Tavern. After singing, and prayer by Mr. Shoveller of Poole, the chair was taken by *Joseph Butterworth, Esq. M.P.* who thus introduced the business of the meeting.

It is scarcely necessary, Ladies and Gentlemen, for me to state, that we are assembled to hear the Report of the Baptist Irish Society, to adopt those resolutions which may be thought proper, and to hear those statements which, I trust, will not only benefit our own minds, but make us more desirous of communicating good to our fellow-subjects on the other side of the water.—I have been prevented from meeting this Society for the last two years, but my mind has not felt the less interest in your labours on that account, and I rejoice exceedingly in the success of your exertions. There is no part of the British dominions, India perhaps excepted, that requires more attention than Ireland; nay, the inhabitants of the banks of the Ganges might say to us, if we neglected Ireland, "You have attended to the vineyards of others, but your own vineyard you have not kept."

I rejoice in the general proceedings adopted by this Society, and particularly in the appointment of Irishmen to read the scriptures from house to house; a plan admirably calculated to do good. And perhaps if, in all our Societies, we were more desirous of conveying substantial benefit to a few, than of making professions of communicating good to great numbers, who perhaps may receive only a transient benefit, it might be better. A sensible Irishman once said to me, "Look well to the *quality* of your Christianity, and *quantity* will come of course:" and I think, if we do a little good effectually, it will be not only more lasting, but even more extensive in its operation, than attempting to do too much. I hope the plan of Dr. Chalmers of localizing large towns and districts will be adopted in England, and will extend to Ireland. I wish Christians there of all denominations would co-operate with your Society, in visiting the cabins of the poor, and in reading the scriptures from house to house. Though I am not fully acquainted with the transactions of your Society for the last two years, I have no doubt of their wisdom and prudence. And if our own countrymen (and I call the inhabitants of Ireland our countrymen) are properly imbued with the spirit of Christianity, God seems to have put in our power the means of conveying religious instruction throughout the world; for when we consider the extensive commerce of Great Britain, its dominions in the East and West Indies, the openings in South America and other parts, such an opportunity presents itself of conveying instruction to the world, as was never given to any other nation. I trust, therefore, that feeling our responsibility, we shall take every means in our power to spread the knowledge of divine truth in every part of the globe.

I had an opportunity some time past of speaking to a Mussulman from the East Indies, who could read English better than he could speak it. He had read the New Testament with great attention. I asked him what he thought of it. He replied, "Christian book be good book; but Christian gentlemen be not good like Christian book. If Christian gentlemen be good like Christian book, then Hindoo be Christian, Mussulman be Christian, Arab be Christian, all be Christian." I thought this sentiment of the poor Mussulman conveyed solid instruction, and that if Christian gentlemen be *true gentlemen*, and their lives and conduct consistent with the principles they profess, God will make us great blessings throughout the earth.

Trusting that by means of this and other Societies religious knowledge will be communicated to Ireland, and that by emigrations from Ireland, God will convey his truth to the most distant regions, I hope, while the inhabitants of this country are taking so much care of the inhabitants of the banks of the Ganges, they will not

forget the inhabitants of the banks of the Shannon. I shall now call on the Secretary to read the Report, and then some resolutions will be proposed, which I have no doubt will give you satisfaction.

The Report, read by the Secretary, contains much pleasing information. We can only give a few short extracts.

"Your Committee having much at heart the instruction and evangelization of the *native* Irish, through the medium of their own language, have succeeded in procuring a minister for that purpose, the Rev. Mr. M'Kaag, to take up his residence at Ballina, in the county of Mayo, where he will have daily opportunities of conversing with the people, and conveying the principles of the gospel to them in their vernacular tongue.—This Minister is a native of the Highlands, and was nearly four years a student in the academy at Bradford, under the care of the Rev. Dr. Steadman. His heart had long yearned over the state of the native Irish, especially after he had ascertained that, from his knowledge of the Gaelic language, he could, without any difficulty, read the Irish Testament. The Committee have been gratified in hearing, that he is able to be understood by the Irish, and that there is great probability that he will very soon be able to preach to them in their own language.—The plan of employing natives of the Highlands of Scotland as ministers among the native Irish, was recommended by Sir Henry Sidney, in a letter from Ireland addressed to Queen Elizabeth, in the sixteenth century. He says; "For the remote places where the *Englishe* toungue is not understood, it is most necessarie that soche be chosen as can speak Irishe. I do wishe, (but this most humbly under your highness' correction) that you would write to the regente of Scotlande, where, as I learne, there are many of the reformede churches, that are of this language; and though, for a while, your Majestie were at some charge, it were well bestowed, for in short time, thousands would be gained to Christ, that nowe are lost or left at the woorst."—Your Committee rejoice, that after the lapse of nearly three centuries, the providence of God has given them the opportunity of acting upon the rational and pious recommendation of Sir Henry Sidney, by sending a Highlander to those remote places, where the English language is still but imperfectly understood. They would indulge the hope, that through the blessing of God upon the ministry of Mr. M'Kaag, many of the native Irish may be turned from darkness to light, and from the power of Satan unto God.—The conduct of the itinerant and Sunday readers of the Irish scriptures, of whom there are *twenty* in the province of Connaught alone, has been highly satisfactory to your Committee: their monthly journals have constantly afforded them much pleasure and delight; and they cannot but conclude, notwithstanding some instances of painful disappointment, that the labours of these plain and pious men have been made a great blessing to their countrymen. But for their visits, and affectionate instructions, they would have been still sitting in the region and shadow of death; residing as they do in mountainous districts, where a Bible had not been seen, and where the light of the gospel had not shined. It is highly gratifying to your Committee to know, that the Society, by its agents, has gone even to these rude mountaineers, in preaching the gospel of Christ; and that the reading of the Irish scriptures has proved to be a measure, extending its influence even to these, the most neglected and superstitious of the Aborigines of Ireland.

In the western county of Clare, the five Sunday readers of the Irish scriptures, have been very useful in reading to their neighbours, and in teaching many to read, who before scarcely knew a letter; they have read the Irish Bible in almost two hundred families.

The Irish language is taught in the schools wherever it has been found to be practicable, or been thought desirable. The English language being generally used for commercial purposes, the parents of most of the children are desirous they should be taught to read and write that language. As, however, the great object of the Society, is to communicate scriptural instruction to the minds of the rising generation, the Committee feel persuaded the friends and supporters of the institution will be satisfied, if that object be effected, whether it be through the medium of the Irish, or the English language.

There are twenty-six readers of the Irish scriptures, some of whom are wholly employed: the rest are Sabbath readers. The day-schools amount to 90: these contain 7000 children.

The following Resolutions were pro-

posed, seconded, and unanimously adopted by the Meeting.

1. That this Meeting, having heard with sincere pleasure the interesting details of the Report, desire to acknowledge the goodness of God in deigning to bless the instrumentality of this Society; and, anxious to diffuse the feelings of gratitude and zeal, recommend that the Report be adopted, and extensively circulated under the direction of the Committee.

2. That this Meeting, convinced of the importance of scriptural instruction, rejoice in the increase of Schools in Ireland, and in the continued and successful employment of pious Readers of the Irish scriptures; nor would they omit to express their approbation of the Mission of the Rev. John M'Kaag as a minister to the native Irish, and a superintendent of Schools; and they hope the Committee will embrace every opportunity of employing ministers who are natives of the Highlands of Scotland, to settle in those parts of Ireland where the Irish language is principally spoken, or best understood.

3. That in the opinion of this Meeting the Report of the Committee for the last year furnished additional proof that scriptural instruction, as far as its influence extends, will secure to Ireland the blessings of social order. This Meeting do therefore pledge themselves to renewed exertions for enabling the Committee to enlarge the sphere of the Society's operations.

4. That this Meeting present their grateful acknowledgments to the Treasurer William Burls, Esq. to the Secretary the Rev. Joseph Ivimey, and to the Committee, by whose constant attention to the business of the Society it has been satisfactorily conducted through the past year; and respectfully request the Treasurer and Secretary to continue their services: and this Meeting hereby appoint the following gentlemen to be the Committee for the year ensuing; viz.

Messrs. George Bagster, Chapman Barber, Gilbert Blight, Charles Burls, Stephen Cadby, William Cozens, John Danford, Jonathan Dawson, George Dean, Edward Dean, Peter Ellis, Joseph Hanson, Job Heath, Samuel Jackson, jun. James Lowe, John Lowe, jun. Stephen Marshall, William Napier, Richard Nicholls, William Paxon, Nathaniel Robarts, Joseph Rose, Joshua Russell, W. L. Smith, Henry Tatham, Samuel Watson, Eleazar Wilkinson, and Stephen Williams.

5. That this Meeting acknowledge with sentiments of grateful esteem the services of those Ministers, who during the past year have collected for the Society, and of congregations and individuals who have supported Schools as their own in Ireland;—especially, the exertions of the Ladies in London and the country, which have so much assisted the funds of the Institution;—more particularly the liberal donations of some distinguished individuals in England and Ireland, and the continued friendship of the Edinburgh Bible Society.

6. That it having afforded this Meeting sincere pleasure to be again favoured with the assistance and support of Joseph Butterworth, Esq. M. P. in presiding on this occasion, they present him their cordial thanks for the same, and for the various and beneficial services which he has kindly rendered the Institution.

Rev. T. Griffin.—Mr. Chairman, although not much in the habit of speaking on occasions like the present, I am encouraged to do so on this occasion from the following circumstance. When, Sir, you requested the company, for the convenience of persons near the door, to advance a little into the room, the whole room was immediately put in motion. I hope the Report we have heard, and the speeches which will be delivered, will put this whole room in motion, and make every individual advance to a more forward station in endeavouring to promote the grand designs of this Institution. Who can refuse his aid in a cause that angels would be glad to promote? a cause that has for its object the instruction of the human mind in those important truths which relate to everlasting salvation? Commerce may enrich our country; science may expand our minds; but the mild and evangelical light that emanated from the bosom of God, can alone direct us how to seek the salvation of our souls. It is scarcely necessary for me to inform this assembly that the Society not only intends to instruct the *children* in those things that will render them better members of society on earth, and enable them to become instructors of others, but hopes that, together with the scriptures being impressed on their memories, the love of God will be impressed on their hearts, and they will

grow up to be blessings to all around them; and that having received from the labours of this Society the knowledge of the word of God, and tasted of the water of life, they will hand those waters round to others, that they also may drink and live.

The Society aims at giving instruction also to the rising *youth*, that they may consecrate their services to that God who made the world, who made them and all mankind, and to whose glory we should consecrate our lives. I was much affected with that part of the Report which respects the *aged*, who are desirous of obtaining the scriptures in a character suited to their eyes. While their bodily eyes see to read the scriptures, I hope their intellectual eyes will see the glory of God, and that when the dews of death are collecting on their foreheads, they will say as they leave the world, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Soon after the coronation of our late excellent king, it will be recollected that two or three preachers in the Royal Chapel had successively praised the monarch in strains which his heart did not approve, and that he publicly reproved them by saying, "I came not to hear my own praises, but the praises of God." Sir, we are come on this occasion, not to eulogize ourselves; there has perhaps sometimes been far too much of this; but to give glory to the Author of all good, whose sacred influence gives success to all the exertions of men, and all the labours of angels. We have to return thanks to God for the success of this and all kindred institutions. From him they emanated. He gave the intelligence that arranged their plans. And he has given success to the labours of good men in every age, so that man has rejoiced in hope of heaven, and angels have received him at last into the realms of bliss.

Many reasons exist why we should be zealous in promoting the interest of the Baptist Society. Can we forget the distresses of Ireland at the present time? I confess, (though not much disposed to shed tears before my fellow-creatures,) I cannot think of the mother, the infant in whose arms endeavours to find the fountain of its nourishment in vain, without horror. I cannot think of the parent, surrounded by the children whom he loves as we love our own, when they ask for bread, answering only with his tears,—without asking, "Shall they be starved in the present world, and tortured as the just punishment of their sins in the next? If our prayers can prevent this, if a portion of our property can prevent this, if we have any energies to consecrate to this cause of humanity and of God, we shall surely consecrate them all to prevent this last dread consequence of sin. If they must be famished here, they shall have no famine of the word of God.

Another reason for the exertions of this Society is, that the religion of Ireland is of the most dreadful character. I am about the last man in the world that would censure men for the free exercise of their minds. I generally contrive to stand erect if I can, and look at the sun myself: and as I wish to stand free myself, I will help no man to forge chains for another man's mind. But we must not suppose that there is no difference between truth and error. Our charity must not be blind.

But, my friends, I will refer to one point which, if duly considered, will penetrate all your hearts, and make you look on Ireland with pity, and offer up strong prayers and cries to God that she may be saved. The apostle tells us, that by the deeds of the law shall no flesh living be justified; that is to say, no charities of man, no ceremonies, no works, will justify him in the sight of his Maker. Now it is the reigning tenet of that church, not only that man can justify himself, but that he can accumulate a stock of excellence for the use of others. If this be the doctrine of the Romish church, so far from its being true that there is no salvation out of its pale, there is no salvation in it, this tenet being in direct opposition to God's word, and making the destruction of all who maintain it inevitable.

Of what vast importance is the justification of the soul! The ocean, which has rolled so long, will soon be dried up; the rocks against which it has dashed will melt away; the star which shone over Bethlehem when the Saviour opened his eyes in our world, and those luminaries which the eyes of Abraham saw when Jehovah directed him to the firmament, will soon be quenched: but the soul of man in one point resembles God himself; it is immortal; it will live for ever; and if our brethren in Ireland receive the truths of the gospel through the labours of your preachers, they will die to live in heaven; the

wings of mercy will bear them to paradise to dwell with God and the Lamb.

Rev. *Dr. Ryland.*—Mr. Chairman, I have heard the Report, I trust, with no less pleasure than the whole of this respectable auditory; but as there are many of my brethren who will address this assembly with much greater effect than I can do, I shall merely second the motion that has been made.

The Rev. *Micah Thomas* moved the second Resolution, which stated, that they would not omit to express their approbation of the Mission of the Rev. J. M'Kaag, because he was capable of speaking the Irish language: this is of great moment—all nations are fond of their language: the English are so, the Scotch are so, the Welsh are so, the Irish are so; but all speak the language of heaven that have felt the power of divine grace; and whatever language they may be in the habit of speaking one to another now, a day will come when all shall speak in one language, and for ever and ever unite in the anthem "Worthy is the Lamb that was slain!"

Rev. *Dr. Newman.*—Mr. Chairman, I feel very happy to meet you in the year 1822. But it seems to me that in Ireland it is not 1822. It has powerfully impressed my own mind, and I have no doubt that it will affect our minds more and more, that they are in Ireland, on account of that direful superstition to which my friend has alluded, three hundred years behind us. It would seem indeed in Ireland to be only 1522. It is worth while to look back and consider what our condition then was. Henry the Eighth had then been writing against Luther, in defence of the seven sacraments, and had gained from the Pope the title of Defender of the Faith. How much reason have we to thank God, that we have not now the seven sacraments, and that our king would not undertake to write against Luther. But let us remember that in Ireland they have the seven sacraments still.

If we come to 1622, James I. was then on the throne, and there had been provided, through the good providence of God, that English version of the Holy Scriptures which we now possess. But we ought to remember, that in Ireland no such blessing has obtained even now; and that with regard to the scriptural instruction to which this resolution alludes, we are more indebted to God than we can express. No words can describe the benefits that have resulted to us from the version of the Scriptures which came out in 1611, and which in 1622 must have been making its way through all the land. And never let it be forgotten, that it required near 100 years to prepare for us a version of the Scriptures which might be circulated and read, and I trust will be continued to the end of the world.

In 1722, the present Royal Family had recently come to the throne; an event for which all Englishmen will never cease to rejoice, and in which Irishmen, and men of all nations, have reason to rejoice, and will rejoice, and give thanks to God with a loud voice.

This resolution particularly refers to schools. The meeting will rejoice at the increase of schools in Ireland. If, as Dr. Watts remarks, the boys and girls of the present generation are to be the men and women of the next, it will depend very much on England, Scotland, and Wales, what sort of men and women there shall be in Ireland in the next generation, and in a great measure on this, and other Societies. Mr. Locke tells us, and we apprehend he said right, that nine out of ten of all mankind are what they are by education. And our own experience will remind us, and daily observation will confirm the remark, that it is indeed a very rare thing for a man to be born when he is old; that it is a very rare thing for a man to be brought into the way of righteousness when grey-headed. This fact, with a hundred others, should induce us to avail ourselves of every opportunity of communicating religious knowledge to those that are young. We rejoice, therefore, in the institution of these schools. We rejoice for the sake of the children, because we know that these schools are under the direction of persons who will not fail to attempt to imbue their minds with scriptural knowledge, and lead them to our Lord Jesus Christ. We rejoice, because we hope that under the divine blessing these children will not have to unlearn what their parents will certainly have to unlearn with regard to the great doctrine of justification, which was before so properly referred to. We rejoice, because we are sure that this is a method which God has sanctioned, and we consider ourselves as going to the spring of the waters, and casting the salt in there. And we rejoice on account of the parents also, because these children

have unquestionably very great influence on their own parents; and if instead of the parents leading their children to the Lord Jesus Christ, we should see the parents led by their children, it will be a joyful sight. It has been witnessed in some instances, and will be, no doubt, in many others. The children have been anxious to draw the attention of their parents to those teachers who tell them such wonderful things concerning the Lord Jesus Christ. I remember it is related of the celebrated Dr. Busby, that being once questioned about the manner in which he managed to keep his preferments, and to remain head-master of Westminster School through the turbulent reigns of Charles I. Oliver Cromwell, Charles II. and James II. he replied, "Oh, it was very easy; I never intermeddled with politicks; but the fathers governed the nation, the mothers the fathers, the boys the mothers, and I govern the boys." There are many a dear little girl and boy that will say to their mother, "Will you not go and hear Mr. Wilson, or Mr. M'Kaag?" and in this way I have no doubt many will be brought to a knowledge of him whom to know is life eternal. Therefore we rejoice in the increase of the schools, connected as they must be with scriptural instruction.

Rev. *Mr. Hoby.*—I feel deeply interested in the occupation of those laborious and pious men, who are engaged in reading the scriptures from house to house. I confess, in listening to this part of the Report, it brought to my recollection what is pretty generally known. I mean the first instance of success among the Moravian Missionaries in Greenland. One of their Missionaries was reading an account of the sufferings of our Lord and Saviour, and one of the natives, impressed with the statement read by the Missionary, started up, and advancing toward the table exclaimed, "What is that? What is that? Read that again, for I too desire to be saved." This was the first instance of their success. And in every Christian Mission I think we shall discover that the simplicity of the doctrine of the cross is the centre from which all divine truth radiates; that it is the bright and glorious star in our common Christianity, and sheds a ray on every promise and precept. It is the doctrine of the atonement of Jesus Christ which produces the most astonishing effect in every part of the world. Now, Sir, if this is the mighty machine made to bear upon the inhabitants of Ireland; if the reading of the scriptures, and the same simple statements of the truth are made there, may we not hope for the same blessed results? May we not expect that God, in his infinite mercy, will pour out his own influence, to give success to the word of his grace? And we are assured from the Report, that this Society has not laboured in vain among seven millions of our countrymen.

Rev. *M. Fisher.*—Mr. Chairman, I feel backward to obtrude myself on the notice of this assembly. I can truly say, I feel more tremour at the thought, than I did when crossing the Irish Channel in a storm in February last; or travelling through those parts of Ireland which were in a state of insurrection. But having inspected some of the schools in Connaught, a statement will be expected from me of what I saw and heard. In travelling through the interior of Ireland, I beheld the deplorable condition of many of the peasantry; and it is with painful feelings I state, that they were generally almost naked, and appeared half starved. Their potatoes were just exhausted, and famine was staring them in the face. Their cabins had mud walls, and earthen floors, but no chimneys; some of them no windows; the smoke came out of the doors, or ascended through a hole in the roof. They cultivate a small plot of ground adjoining their cabins, of one or two or three acres, and, if they can, grow potatoes enough for the year. The pig is generally the inmate of the cabin, and feeds and lodges with them; and when it is fatted, it is either sold, or seized to pay the rent. The peasantry are in general deplorably ignorant, many of them scarcely civilized. It is with regret I say, that in towns in the interior of Ireland, there were crowds of beggars, who, by reason of wretchedness and woe, hardly appeared human. I could have formed no conception of their misery, had I not seen it. Twice before I had visited Dublin, and thought I knew a little about Ireland; but Dublin is not a fair specimen of the country. Persons must go into the interior, and see it themselves, to form any idea of it. As soon as the carriage stops at an inn, it is surrounded with beggars, who pour out their prayers on your behalf. I thought I beheld the sad effects of our own neglect, in not giving them the

blessings of education sooner. I was much struck with the thought, that there is a great similarity between the country and its inhabitants. Splendour and misery, beauty and ashes, are closely associated. As some parts of the country are beautiful beyond description, while others consist of rock and bog; so many of the inhabitants are highly polished, whilst others are barbarous. But, Sir, if the natural bog of Ireland is irreclaimable, the moral bog is not so; and if drained by wholesome discipline, and well sown with the good seed of the kingdom, and watered with the blessing of heaven, it will soon blossom as the rose, and become fruitful as the garden of the Lord. The state of the people in a religious point of view is very affecting. The great mass are Catholics, and are wholly given up to superstition and priestcraft. They think, by giving the priest a little money, they can procure the forgiveness of their sins; and that, if they can obtain what they call the rites of the Church before they die, they are sure of going to heaven.

In the course of my travels I saw Crogh Patrick, the mountain where so many thousands go annually to do penance, and perform stations. O that antichrist may speedily be destroyed by the breath of the Lord, and the brightness of his coming! It is with deep regret I state, that religion in that part of the country through which I travelled, from the Irish channel to the Atlantic ocean, appeared in a very low state. In those Episcopalian churches where the gospel is preached it generally prevails; but among Dissenters, all across the island, with the exception of two or three congregations, religion appeared, as Dr. Newman expressed it, 300 years behind the state in which it is in England. The faithful servants of Christ have many discouragements and privations to endure, and need the sympathy and prayers of their friends in England. The Schools of the Society are in a prosperous state. I visited chiefly those in Sligo, Leitrim, and Mayo. The number of Scholars you have just heard from the Report. Many of the Schools are held in cabins, such as have been described: the children sit on the ground: but the greatest order prevailed. I was highly gratified with their denominations. The names of all of them I cannot repeat; but the Trowbridge School and the Alie-street School are in excellent order: the Carter-lane School and the Hackney School are so too. I have brought with me some samplers, which the girls in those schools worked. I should like them to be distributed among Ladies conducting the schools, who, I hope, will have them framed and hung up in their parlours. The name of the Hammersmith School revived in my mind some interesting circumstances, as I was formerly connected with the Baptist church in that place. I was so pleased with the conduct of the scholars and the school-mistress, that I thought I would inform the Hammersmith Ladies, if any are present, that the mistress of it deserves some mark of their approbation, which I hope will not be withheld. The masters and mistresses of the schools appear to be very suitable, and the excellent effects will in the next generation it is hoped be very apparent. The province of Connaught, consisting of five counties, was one of the most rebellious in Ireland; but since the establishment of the schools, it has become one of the most peaceable: and uniformly, in all the districts that have been disturbed, there have been no schools, or they have been but a short time established. Beyond all doubt, Sir, the best cure for degradation and disaffection is a well-ordered system of education. "Train up a child in the way he should go, and when he is old he will not depart from it." In proof of this, some have refused to take the oath administered by the ribbon-men and white boys. Not long since one said, "I would die on the spot before I would take the oath. I have read my Bible, and there I am taught to love the brotherhood, to fear God, and to honour the King." The plan adopted in all the schools of teaching the children to commit the scriptures to memory, too, will be, I hope, productive of much good; for if interested men should take the Bible from them, they cannot take their memories from them; as a dear little girl observed, when the priest took the Testament from her; "I have learned," said she, "the first 20 chapters of the Gospel of St. Matthew, and he cannot take away them." The word of God, we hope, is hid in the hearts of many of them, that they may not sin against him. Knowledge is increasing, and will increase, until the earth shall be filled with the knowledge of the Lord.

I conversed with many of the readers of the Irish scriptures, and was

much pleased with their appearance. They are well informed men, capable of instructing inquirers more perfectly in the way of the Lord. After travelling through eight counties, and about 400 miles in the interior of the country, I returned to Dublin, and assisted Mr. West and Mr. Wilson in collecting the subscriptions. The friends in general gave very cheerfully; but all agreed that education is the best means for relieving their distresses. Before I left Ireland Mr. M'Kaag came to Dublin, and he appeared in a proper spirit to live and die in the cause of Christianity. I heard him converse in Gaelic with a native of Ireland; they appeared to understand each other very well; and I have no doubt he is able now to preach to them. I received much kindness from Mr. West, Mr. Wilson, and other Christian friends there; and I shall never forget one poor Irishman, who, as I was riding over a mountain, and was overtaken by a violent storm, and rode by the side of his cabin, came out, and pulled off his jacket to cover the saddle of the horse, while he himself stood exposed to the heavy rain. In travelling 400 miles from east to west, I met with no insult, no injury whatever; and I thought, if providence should again permit me to visit the country, I should like to travel from the Giants' Causeway to Cape Clear, and so encompass the island. My passage in going and returning was stormy and tempestuous. I generally put to sea in a gale, with a head-wind: and, Sir, I am not very partial to sailing in steam packets; I would rather sail on board your Irish vessel in which I have now sailed safely and pleasantly seven years. She is indeed a fine sea boat, well built and well manned, and has every year since she has been launched made a good voyage. She has encountered many a gale, but has never been dismasted. Her mast is integrity, and we see to-day it is set upright. She is well supplied with the shrouds of an enlightened understanding, and the sails of a good conscience. The yards of duty are well hung; the sails are well bent to them; and she has been trimmed with care. Your vessel has never been crank yet; she has good tackle; and her rigging and sails are in good repair. She carries with her good stores, being laden with the bread and water of life. But during the last voyage she has shipped some heavy seas; there were some time since three or four feet in her hold; the Treasurer was in advance; but we have got her safe in port to-day, and she must undergo some repair before she can go to sea again: she must be coppered and bolted; or rather she must be silvered, and her bolts must be pure gold. But as we who are present are joint owners in the concern, each man must pay his quota before he departs; for England expects every man to do his duty.

The other Resolutions were moved and seconded by the Rev. Messrs. Shenston, Saffery, Dyer, and Finch. The Treasurer (Mr. Burls) and the Secretary (Mr. Ivimey) returned thanks, and expressed their willingness to continue another year in their respective offices. The vote of thanks to the Chairman was moved by Wm. Burls, Esq. and seconded by Chapman Barber, Esq.; and after singing, this interesting meeting was concluded with prayer by the Rev. Dr. Ryland. The sum collected at the doors amounted to £68 10*s.* 2*d.* and there was received by the Treasurer during the week, £492. Much exertion will be necessary to keep up the funds of the Institution to meet the expenditure of £2,500 per year. Subscriptions and Donations will be received by Wm. Burls, Esq. 56, Lothbury; the Rev. Joseph Ivimey, 20, Harpur-street, London; Rev. Mr. West, 89, Usher's Quay, Dublin; Rev. Mr. C. Anderson, Edinburgh; Rev. Mr. Perry, Glasgow; Rev. Moses Fisher, Hunter-street, Liverpool; and the Rev. Dr. Ryland, Bristol.

Rev. Mr. Shenstone, in seconding the fourth Motion, said, I adopt the sentiment employed by Dr. Ryland yesterday morning at the Prayer-meeting for the Missions, and would say, "Men of Israel, help!" The Society needs help, and there is not an individual present this morning but is capable in some way or other of affording help. To instruct the rising generation in Ireland, is to lay the axe at the root of the tree of all the disloyalty and disorder that now prevails. To circulate the sacred scriptures; to employ men that are well qualified to read the sacred scriptures; to explain their meaning, and to proclaim the unsearchable riches of Christ, and to lead poor sinners who are held in the slavery of superstition to that blessed Redeemer who came to give liberty to the captives. Thus, my dear Christian friends, you are all capable of assisting us with a part of the pro-

perty you possess; and I am sure if you think of the misery of our fellow-subjects at the present period, as to their temporal misery, and think of them as perishing for the bread of life, I am sure you will all be ready to exclaim, "Lord, what wilt thou have me to do? Show me how I can use the talents! Point out the way in which my single talent may be occupied most to thy glory, and so as to do most good!" Come forward, then, to the help of the Lord against the mighty. I hope to-day will evince, that though we are the last of the societies honoured with the company of the religious public, yet our subscriptions will not be the least. You have put in my hand a motion, which I find contains a vote of thanks to your Treasurer and Secretary, and I feel with you very hearty in rendering them thanks, for they deserve them at your hands. I have been witness of their toils and labours, and you ought to thank them: but there is something which will be more gratifying to them than empty thanks. We love doctrinal truth, but we love also practical truth. We seek for something that may prove the truth of your profession, and presently there will be plates at the doors, and you will have opportunity of making it manifest whether or not you esteem the service of your Officers.

Rev. *Mr. Saffery.*—Mr. Chairman, When we turn our eyes to the moral condition of Ireland, it is deplorable beyond any thing that persons not personally conversant with it can conceive. Mr. Fisher has given us a long detail of what he has seen. I have seen it; and I should be glad if you were all transported to Ireland for one day, to collect, by your personal intercourse with them, the amount of the moral ignorance, superstition, and wretchedness of Ireland. You, Sir, have witnessed the poverty of Ireland in its most happy seasons. If these have failed, or have been diminished, then that wretchedness must be vastly increased. But what is this to the moral misery of Ireland? This is indeed extreme. Nor is there, as you observed in your opening speech, in all the British dominions, India in some of its territories excepted, a part that is in such a condition as unhappy Ireland. But we have no reason to despair of our success in attempting, not merely to ameliorate their present condition, but in effecting such a moral change as shall produce in them the best consequences. I do not rest this assertion on the declaration of scripture merely, or on the means adopted to accomplish the end desired.

Very happy results have been produced through this Society and others. In fact, our schools, our readers, and our preachers have been the instruments of turning many of them from darkness to light, and from the power of Satan to God; and what the scriptures did in the hands of Brainerd in the wilds of America, what the scriptures have done in Southern Africa, and in the Islands of the South Sea, they will doubtless, through the blessing of God, accomplish in Ireland, and every where else in the world. We have only to go on in the strength of the Lord, making mention of his righteousness, and that only; and we may be assured that God will be with us, and we shall be mighty in the name of the Lord.

I cannot but contemplate the result of our exertions with great pleasure, and consider the conversion of the Irish to God as of great importance, not only to themselves as it involves their eternal destiny, and as personal conversion must issue in the salvation which is in Christ Jesus, but as it respects others. I anticipate the most important results from the operations of this and other Societies. I cannot look at an Irishman without almost coveting that I were one. There is so much mind, so much activity among them, that you have every thing to hope for from them. It is true there is something in the warmth of their minds that strikes us with awe; but this very warmth, when employed in the service of God, in union with all the graces of the Christian character, will serve to invigorate those graces.

I have been thinking, Sir, whether converted Irishmen will not make the best angels of God, to fly through the midst of heaven with the everlasting gospel, to preach to the nations. When I recollect a Burke and a Sheridan, and others, it is evident Irishmen have powerful minds, and these only want cultivation, and to be brought into the disposition of the gospel, and they will produce a moral revolution in their own country, and will be the first to send the gospel to other countries. I rose on this occasion without any idea that I could say any thing to the purpose; but I love Ireland; I have seen her, and the more I contemplate the state of

that country, the more I see the propriety of supporting Societies of this description.

Rev. *Mr. Finch.*—Sir, Ladies and Gentlemen, When we consider the different Societies that have this week engaged our attention, we have perhaps been at a loss to determine their comparative merits, and their respective claims upon us; but the object of all of these is one and the same, whether you educate young men for the Christian ministry, to supply destitute churches, or to itinerate in our own country, among its dark towns and villages; or whether you send Missionaries to the Provinces of India, or to the Islands of the Western Ocean; or those who itinerate in Ireland, to read the scriptures and preach the gospel, the object is one and the same: it is to show them the way of salvation, and to direct them to the Lamb of God who taketh away the sin of the world; and as the object is the same, our feelings may be concentrated in the advancement of all of them; and we can give to either of them, and to the whole of them, our prayers, our wishes, and all the support of which we are capable.

Mr. Ivimey was thankful to the Meeting for the affection and confidence which had been expressed, and said he was willing to accept the office for another year. He earnestly requested that others of his brethren in the ministry would assist in relieving him from the labour of collecting for the funds of the Society, as several around him had cheerfully done.

ORDINATIONS, &c.

April 3, the Rev. John Thomas Jones, late student at Abergavenny, was ordained pastor of the Particular Baptist Church at HAY, Breconshire. Mr. Byefield of Madley commenced the service at eleven A. M. stated the nature of a gospel church, asked the usual questions, and received Mr. Jones's confession of faith; Mr. Davies of Leyadin offered the ordination prayer; after which Mr. Evans of Brecon delivered a solemn charge from Ephes. iv. 11, to Mr. Jones; and Mr. Rogers of Garway, from Phil. ii. 2, (the latter part,) addressed the church. Met again in the evening at seven. Mr. Evan Samuel, student at the Baptist Academy at Abergavenny, commenced with prayer. Mr. Davies of Leyadin, and Mr. Evans of Brecon, preached from Mal. iii. 16, and Phil. iii. 13; and the latter concluded the service.

It is well known to some, that this infant church has suffered much from several causes; but since Mr. Jones has resided here, the congregation has greatly increased, in consequence of which they will be under the necessity of enlarging the chapel; and towards the liquidation of the greatest part of the debt, (for all the members except one are labouring people,) the church will be obliged to make an appeal to the religious and benevolent public.

May 1, a meeting was held at Barnstaple, designated, THE UNION QUARTERLY MEETING OF THE PARTICULAR BAPTIST CHURCHES OF TORRINGTON, BIDEFORD, AND BARNSTAPLE, in North Devon, when the following ministers engaged in the services of the day. In the morning, Mr. Pulsford of Torrington read Isaiah lx. and prayed; and Mr. Price of Bideford preached from Rom. i. 16, and concluded. In the evening, Mr. Mitchell of Barnstaple read Isaiah lii. and prayed; Mr. Pulsford preached from Psalm lxxxvii. 3; Mr. May, a member of the Baptist Church, Barnstaple, who labours in some of the dark villages, gave a short address; and Mr. Mitchell addressed the congregation, and closed with prayer. The services of the day were pleasing, and we trust, profitable. The next meeting is to be held at Torrington on the last Wednesday in July: Messrs. Mitchell and Price to preach.

May 8, the Seventh Anniversary of the BEDFORDSHIRE ASSOCIATION of Baptist Churches was held at Bedford. Mr. Middleditch prayed; Messrs. Kilpin and Wake preached; the former from Isai. xlii. 4; the latter from Rom. xii. 1. In the afternoon Mr. Holloway prayed, before the business of the Association was transacted. Next meeting to be at Toddington the first Wednesday in May, 1823; Messrs. Knight and King to preach; Mr. Wake to prepare the next Circular Letter on the question, "How can believers be good witnesses for God in the world?"

June 5, the Annual Meeting of the BEDFORD UNION was held at Bedford. In the morning Mr. Holland of St. Ives commenced with reading and prayer; the Report of the Committee was read, and the President, Treasurer, and Secretaries, were re-elected; Mr. J. Clayton, junior, preached from 1 Cor. ix. 22; and Mr. Geard of Hitchin concluded. In the evening Mr. J. Holloway, (late of Bristol, now of Cardington Cotton-end,) began with prayer; Mr. Middleditch of Biggleswade preached from Luke xv. 10; and Mr. R. Halley of St. Neot's concluded.

June 6, the Rev. John Holloway, late of Bristol, was ordained at CARDINGTON COTTON-END. Mr. T. King of Bedford read the scriptures and prayed; Mr. J. Upton of London delivered the introductory discourse, and asked the usual questions; Mr. J. Such of Steventon offered the ordination prayer; Mr. T. Middleditch of Biggleswade addressed the minister from Haggai ii. 4; Rev. Mr. Hillyard of Bedford preached a very appropriate sermon to the people from Acts iv. 32; and Mr. Geard of Hitchin concluded the solemn service with prayer. In the evening Mr. G. Sloper of Hitchin prayed, and Mr. Upton preached. The invitation of the church to Mr. Holloway was unanimous, and we trust his labours will be made a blessing in this part of Zion.

The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of this Work, on the 21st of June, 1822.

J. D.	£5	J. S.	5
M. A.	5	H. M.	5
S. D.	5	E. B.	5
E. S.	5	M. I.	5
S. L.	5	E. B.	5
E. B.	5	R. S.	5
R. R.	5	A. W.	5
A. A.	5	E. A.	5
M. M.	5	A. B.	5
A. E.	4	A. H.	5
K. S.	5		
P. W.	5		£114
S. W.	5		

Kalendar.

July 1. Moon passes Antares II aft. The Pleiades between Jupiter and Venus.
3. Moon passes Herschel.
4. Full Moon X. 54 morn. But she is too far south for the Earth's shadow to fall upon her.
8. Moon passes the Urn of Aquarius.
13. Moon passes Saturn.
14. Moon passes Jupiter. Jupiter, Saturn, Aries, the Pleiades, and the Moon near each other. Venus and Aldebaran to the east of them. —Mercury, in respect of longitude, between the Sun and the Earth.
15. Moon passes Venus.
18. New Moon II. 1 aft. but she is too far north to cast her shadow upon the Earth.
20. The Crescent of the Moon passes Regulus half-past VIII Night.
23. Moon passes Mars.
28. Moon passes Antares quarter-past IX night.
31. Moon passes Herschek

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

The more public services connected with the Annual Meeting of the Baptist Missionary Society were preceded, this year, by an open Meeting of the Committee, held at the Missionary Rooms, in Wardrobe-place. About fifty friends, principally ministers from the country, assembled on Tuesday morning, June 18, at eleven, when much information respecting the affairs of the Society was communicated, and some important suggestions were thrown out. The beneficial tendency of this new arrangement was perceived and acknowledged, and we hope that, in a future year, it will be repeated, and that some place of meeting may be found, capable of accommodating a larger number.

On Wednesday morning, at eleven, a very large congregation assembled at Great Queen-street Chapel, which had been lent, both for the Sermon and Annual Meeting, in the most liberal way, by the trustees. The first hymn and a portion of scripture were read by the Rev. F. A. Cox; prayer was offered by the Rev. J. Wilkinson of Saffron Walden; the sermon by the Rev. W. Jay of Bath; and the Rev. Mr. Morley, one of the ministers connected with the place, concluded in prayer.

Mr. Jay is known by many to have been long in habits of friendship with most of the earlier conductors of the Mission; and has, on several previous occasions, advocated the cause of the Society, at different places in the country, with zeal and success. The promptitude with which he complied with the request of the Committee to undertake this service, entitles him to our warmest thanks; and we trust that these occasional interchanges of public labours, of which, we believe, our Wesleyan brethren first set the example,* will serve to strengthen mutual attachment between the friends of the Redeemer of different denominations.

The passage selected by Mr. Jay was Isai. lii. 13—15. *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see: and that which they had not heard shall they consider.* From which he took occasion to speak of the *character* and *conduct* of the Redeemer; of the *eminence* he should attain, the *sufferings* he should endure, and the *beneficial effects* which should ultimately flow from them. In concluding, he enlarged, with much animation, upon the necessity and usefulness of Missionary exertions in general, and bore a very strong testimony to the importance and value of the Institution for which he was pleading, in particular. We regret that we cannot give a more ample account of this able discourse, which was characterized throughout by the evangelical richness of sentiment, and energetic simplicity of manner, by which Mr. Jay has long been distinguished; but if, as we hope, he may be prevailed upon to comply with the earnest request of the Committee, and permit the sermon to be printed, our readers will then have the advantage of perusing it for themselves.

At six in the evening, a numerous congregation assembled at Zion Cha-

* By inviting Mr. Ward to preach at their Annual Meeting in 1820. Mr. Hall of Leicester is engaged, we understand, to preach for the Bristol Auxiliary to the *London Missionary Society*, in September next.

pel. A serious and instructive sermon was delivered by the Rev. Micah Thomas of Abergavenny from James v. 20. *He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins*, in which he insisted on the value of the soul—the awful nature of that death to which it is liable—and the means and felicity of its recovery from it. Some recent articles of Missionary intelligence were read at the close of the sermon by the junior Secretary; the hymns were read by the Rev. Wm. Shenstone; and prayer was offered at the commencement, by the Rev. T. Middleditch of Biggleswade, and at the close by the Rev. Richard Davis of Walworth. A prayer-meeting was held at Eagle-street on Thursday morning, for the special purpose of imploring the Divine blessing on the Society, and its Missionaries. The venerable Dr. Ryland delivered a most suitable and animated address, from Acts xxi. 28, *Men of Israel, help;* and Messrs. Shirley of Sevenoaks, Hargreaves of Little Wild-street, and Elvey of Fetter-lane, London, engaged in prayer.

Soon after the prayer-meeting was closed, a very large and respectable auditory assembled at the Chapel in Great Queen-street. A verse having been sung, the Rev. Thomas Blundell of Northampton implored a blessing on the proceedings of the day, and Benjamin Shaw, Esq. Treasurer to the Society, was called to the Chair.

Mr. Shaw opened the business of the meeting by observing, that the audience was convened to hear the Report of the Committee for the past year. It would be for the meeting to decide whether they had conducted themselves as good stewards of their bounty, and whether their assiduity had been such, as to justify a renewal of their confidence, and of their subscriptions. He remarked that, by the blessing of God, we had arrived at what may be considered the thirtieth Anniversary of the Society; and that the satisfaction arising from a retrospect of the goodness of God towards the Institution, was much increased by witnessing the deep and lively interest felt in the work of Missions by the Christian public at large; as shewn by the establishment of various other Societies of the same description. He congratulated his friends around him that, while the Society bore a distinctive name, and was called "The Baptist Missionary Society," yet that its object was, to make proselytes to Christianity, not to our own particular tenets or denomination. Mr. Shaw proceeded to express the pleasure he had felt yesterday, in witnessing, what he considered a happy instance of Christian liberality, an Independent minister preaching in a Wesleyan Chapel for a Baptist Society; and after a variety of other appropriate remarks, called on the Secretary to read the Report.

The junior Secretary then read the Report from the pulpit. It contained an interesting account of the present state of the Missions on the Continent of India, in Ceylon, Java, Sumatra, the West Indies, &c. together with a statement of the measures which had been adopted at home for promoting the interests of the Society; and though nearly an hour was occupied in the delivery, it was heard throughout with profound attention.

In rising to present, as Treasurer, an account of the income and expenditure of the Society, the Chairman observed, that he felt some little embarrassment in bringing down the minds of the audience from the heavenly contemplations excited by the close of the Report, to a mere detail of figures. Such, however, was his duty; and he must proceed to discharge it, in the hope that his respected friends who would shortly address them, would revive, by their speeches, the pleasant and animating feelings to which he had alluded.

From the statement of accounts then made by Mr. Shaw, it appeared that the receipts of the Society, in the year just closed, had been greater than in any preceding year, except the last, in which extraordinary Donations and Collections had been made to the amount of £2000. The amount now received was about £11,600; exceeding the expenditure by £1000; but as the Treasurer had immediately to make a large remittance to India, and was under acceptance for bills drawn from thence, the amount of debt at present due from the Society might still be stated at £4000.

The first Resolution,

That the Report now read be adopted and circulated; and that this Meeting desires to offer a tribute of humble praise to the Great Head of the Church, who has graciously enabled the Society, notwithstanding its pecu-

nuary embarrassments, to maintain and enlarge its operations during the past year,

was moved by the Rev. JOSEPH KINGHORN of *Norwich*, who observed, that for the sake of order and regularity, it was necessary to ask the concurrence of the Meeting in the publication of the Report, but he was convinced there would be one universal declaration that the Report *demanded* to be received, with the most unbounded gratitude: not simply to those indefatigable and prudent labourers that have been employed; but especially to that GREAT BEING, of whom, and from whom, and to whom, are all things.

It is unspeakably pleasing to see, that, wherever Christianity is conveyed, man not only becomes improved in moral and intellectual attainments; but that great principle strongly draws our attention: "The gospel is the power of God unto salvation," to every one, who cordially believes it.

Another remark he would make from the Report that had been read (and they had publicly expressed the interest they had felt in it,) was, that from a great variety of particulars and by infinite labour, a great deal had been done; and they would thank the great God of heaven and earth, for enabling them to do it. Looking at the maps of the Society, they saw here a station, and there another: thirty, or somewhere there-about, in the whole. In this view, these places looked wondrous pretty. But, they are 500 miles from each other. Some of them are more than double that distance. They are but a handful of corn upon the tops of the mountains.—If there were only one minister here in London, and another 500 miles off, would you not call this an awful dearth? And this is the state of the heathen nations, all the world over. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

If any should ask, what have you done? Comparatively nothing. Don't object that against us, we pray. Christianity itself was liable to the same objection; for as Dr. Watts says:

"So, when thy truth began its course,
It touch'd and glanc'd on every land."

The apostolic age was not distinguished for multitudinous churches; but for small assemblies, in various places. They were like beacons on a hill, whose light was seen afar off. It was once the same, where thousands now know each other. This country, this kingdom, London itself, was once heathen. There was but one single Missionary. When we calculate upon our own scale of twenty-four hours in a day, in reference to this subject, we wondrously err. We have to do with a being, whose calculations are very different; with whom, "One day is as a thousand years, and a thousand years are as one day." The day with us is only beginning; the sun has not yet risen to the meridian. "A little one shall become a thousand, and a small one a strong nation: the Lord will hasten it in his time." Go forward with high hope and with earnest prayer: and though *we* cannot do this great work of ourselves, the LORD shall accomplish it.

That part of the motion, in which we desire to offer our humble praises to God, received his most hearty approval; and may He do a great deal more, first, in us; and then, by us!

EDWARD PHILLIPS, Esq. of *Melksham*;—If I were called to select a motto for the Baptist Missionary Society, my motto should be, *Have faith in God*. For never, never was any Society set on foot and carried on, that required greater faith, or more earnest supplication to the Divine Being. He called to mind the solitary Mr. Thomas, returning from India, where he had witnessed the superstition of the natives, in all its revolting forms; where he had seen their cruelties; and where he had beheld infidelity, spreading like a torrent. On his return to Europe, he visited a much valued relative of his own, the late Dr. Stennett; to whom he expressed great concern, that more labourers should be employed in India. At the time, it was unknown, how such measures could be undertaken;—not a gleam of light appeared on the horizon. Being called to attend a meeting of their denomination at Clipston, or some place in that neighbourhood, he accidentally, or *providentially* he might rather say, met with the venerable Dr. CAREY; whose mind, for a long time, had been much interested about the heathen. Mr. Thomas had just returned from India; and he engaged to accompany him back. They went, as going down into a well, where all was dark and deep; but they said to the venerable FULLER, you must hold

the ropes. *(Hear.)* It was rather a mine, into which they descended; of vast riches, and of incalculable treasures. None could know the extent of the benefits conveyed, or of their obligations to the Divine Being, till they should rest from their labours and enter into the joy of their Lord.

He would indulge for a moment his own feelings, and say, How much he was gratified on the platform, by being surrounded by his warm friends of the same denomination with himself, and by those other respectable persons of a different persuasion, for whose attendance they were obliged this day. To them, he was indebted for repeated acts of kindness and attention; and when attending some of their numerous meetings, he has asked himself; How is it, that we do not know each other better? Our grand cause is the same; our design, to diffuse the knowledge of God and of the Saviour, is the same; and we wish to spread it through the earth. How is it, we should not draw together? We are drawing together; and from this hour, from henceforth, he hoped, that all would give their unequivocal and decided aid to every Missionary Institution, for circulating the knowledge of God and of the Saviour.

Mr. Phillips continued to remark; It was important to consider, that their work was not *ended*, but only *beginning*. It was only the dawning of Missionary labours; the brightness of the day will shine, for years and years to come.

When congregated in this favoured spot, they seemed thick and numerous; but, as was strikingly observed by his highly respected friend* in his sermon of yesterday: When our Missionaries are spread abroad, they are like ships on the occean. Here, they were many; but, in the scene of actual labour few, and they are very far distant from each other, so that there was no danger of interference there.

He would not trespass on the time of that respectable meeting any farther than to congratulate them, that he was likely to be succeeded, and they to be greatly instructed, by one with whom he felt it an honour to sit on the same platform;—the friend of human kind and the liberator of Africa. He hailed the hour; he felt the felicity of the moment; and he blessed God for the opportunity.

The second Resolution, acknowledging the kind assistance of Ministers, Auxiliary Societies, &c. &c. was proposed by W. WILBERFORCE, Esq. M.P. who said, he could assure the Chairman, and the assembly, that although he had not before had the honour of taking a share in their interesting meetings, yet he had long been deeply interested in their cause. From the very first of its commencement, he could truly declare, that his eye was fixed upon it; and he continued, from year to year, to watch its progress, and to anticipate its triumphs: while it now promises greater and better things hereafter. He shewed his zeal by attending that meeting, when it was manifest he was little able to express the feelings of his heart. It was natural, he said, for the Chairman, who had so forcibly addressed the meeting, to observe the striking difference between the origin and present state of the Society. They saw how a little seed, as a grain of mustard, elucidating the scriptural parable, had already grown into a mighty tree, expanding its foliage, and presenting its fertility as an object of unrivalled beauty and grandeur. He was exceedingly struck and gratified, when he saw that Almighty God was giving these indications of his special approbation, and he seemed to call to them, almost as with an audible voice, to go forward with earnestness, and confidence, and energy in the path which he had opened before them.

In the beginning of their efforts, he recollected how slowly they proceeded, and he well remembered reading at the time when they made their first subscription in behalf of the Hindoos, that the whole sum amounted to little more than Thirteen Pounds. But he had lived to see the day, when only three of their chief Missionaries themselves (their once *poor*, as well as *despised* Missionaries) had contributed from their joint labours, a sum of Fifty Thousand Pounds! He mentioned this in that place, not as a proof of any extraordinary greatness of mind, or of Christian liberality, but he did so because God had honoured them to meet the spirit of the world in the language of the world. He mentioned it, not because they were not before generous, according to the ability they had; for the same men, who raised thirteen pounds, two shillings and sixpence, had the spirit to give the larger sums, had they possessed them. They have now redeemed the pledge then given, and they are pouring the

* Rev. William Jay.

fruits of their well-directed labour into the treasury of the Lord. It was a discovery of the present time, to ascertain the important truth, that the smaller contributions of the many raise the largest sums; and the laborious artisan, by the subscription of his weekly penny, would raise a considerable amount in a few years; and by union with others, it would become a large and a mighty sum. We know there were some, who were not for receiving these smaller subscriptions. From such charitable feelings for the poor he would dissent: because they were founded on a mean and erroneous view of the real goodness of the heart that gives. Those subscriptions were not to be estimated according to their pecuniary amount, but by the spirit from which they proceeded, and by those feelings of sympathy and Christian love, which had prompted the individuals in question, from raising Thirteen Pounds in the first instance, to contribute Fifty thousand.

It cannot be doubted, Sir, that this disinterested and noble measure was planned by the directing blessing of God. Dr. Carey, whose low origin is the greatest honour that can be conceived, was raised, by the grace and power of God, to that high elevation which he now occupies. It was divine Providence which raised up such a man, and gifted him with these extraordinary mental endowments. Nor was he alone; there were Marshman and Ward; they too were exalted by that great Master, who can never err in the choice of his ministers. It was also remarkable, and it had always raised his hope, that their Society had proceeded to occupy the station and place best adapted to their design. They had laid their foundations large, and low, and deep; because a building was to be raised of extraordinary extent, and of unrivalled splendour. It was to be no Babel of earthly pride and vanity; and when raised to its highest pitch, it would reach a point never to be surpassed on earth. Their Missionaries had proceeded to acquire the knowledge of the various languages of the East, and to translate the scriptures into them. He remembered that when it pleased God to send his Son into the world, the Old Testament had been translated into the language of all learned men, in the Septuagint version, and this rendered it impossible that it could ever be charged upon the Christians as their work. Remarkable and analogous also, at the time of the Reformation from Popery, the dawning of a second glorious day from a night of Egyptian darkness, the discovery of printing, and the revival of letters, gave a wide circulation to divine truth, beyond any thing that had before opened to the human intellect, or to human discovery. He naturally connected these thoughts with such a man as Dr. Carey; and he rejoiced that it had pleased God to let him live long enough to witness from Dr. Carey and this Society, the removal of that reproach which attended our possessions in India. They had heard of the peculiar character, the different inventions, and the military talents of the Hindoos: but we had always made them subservient to our own purposes, and little consulted their real advantage. Here we are endeavouring to confer upon them real benefits, by attempting to communicate to them happiness in this world, as a pledge of felicity in the next.

This was a design of deep reflection, of courage, of resolution, and of difficulty. It was, he repeated, no slight enterprise. The god of this world had entrenched himself behind barrier after barrier, but much of the darkness that prevailed had been chased away by the light and power of truth; and the Missionaries had shewn to mankind, and the inhabitants of Europe, that what had been reported of the inoffensiveness and innocence of the Hindoo character, was all an abominable falsehood of him who was a liar from the beginning. *(Hear)*

In India, the female sex had been reduced to the lowest degradation. The spirit of Christianity being absent, power triumphed over weakness, and cruelty over benevolence; that was degraded and insulted, which should be raised and beautified. Practices prevailed there, the most abhorrent to our nature; children destroyed their parents, mothers gave up their infants, and the dark being of the demoniac idolatry seemed to trust in his sure and never-failing efforts.

This, Sir, is the beginning of a great and glorious work, that will be crowned with complete success. With pleasure he heard of the formation of schools; and that the natives, in some instances, shewed a greater eagerness to receive our instructions than we sometimes see in this country. At the same time, this is not the only field of your exertions; the wretched and the miserable are the objects of your care wherever they are found. While you

send to the East, you are mindful of the West also; and the Negro slave receives from you the liberty of the Gospel. Oh! may you ever tread in the footsteps of your heavenly Master, who was anointed to preach the Gospel to the poor, to heal the broken-hearted, to release the captive, and to diffuse universal happiness and comfort!

It was glorious to be engaged in such a cause; and he congratulated from his heart the gentleman who was called to the Chair on this occasion; he congratulated himself, and though he could not expect to witness the extended result of their labours, yet he humbly hoped that, when they took their station in another and better world, they should see, with a fuller and higher feeling, all the benefits that shall arise from their success. He looked forward to the period when their success would be most complete. This was the glorious morning of a blessed day; and it would introduce the brightness and the beauty of the full meridian. They were engaged in a service in which angels would rejoice to be employed; a cause to which God has condescended to communicate his special blessing; and that cause which he blesses cannot fail!

Rev. F. A. Cox, of *Hackney*, said that almost every topic had been adverted to, adapted to excite their admiration, and to awaken their gratitude; and after the eloquent address they had just heard, none could be supposed to secure the continued attention of the meeting, were not their theme, like that of the Gospel itself, unlimited and boundless.

The more their minds contemplated the subject of Missions, a wider field was proportionably opened for their renewed and continued exertions; nor was this all, for the exertion of the mind was not only sustained, but stimulated to greater fervour of supplication at the Heavenly throne. They were called to go forward to the moral conquest of the world with new energy and power, through God, in pulling down the strong holds of Satan and of sin. He felt with those who saw that they had reason for humble gratitude in reviewing the past—gratitude to the God of Missions, to Him who sent forth his well-instructed Missionaries in the first ages of the church, to evangelize the earth, and who sent his blessing with them.

He would not expatiate on the period when this Society first began; when a few assembled to consult on this great subject. He could not say what interest superior and angelic spirits felt; but it was not reasonable to suppose they could look on such a scene with indifference; he would, however, give expression to the feelings of his own heart, and to the simultaneous feelings of all persons in that assembly, by adopting those emphatic words, What has God wrought? When they looked at the connection between the agency employed, and the result produced, they ought not to fail in their vigilance and exertion, but to trust in the Lord Jehovah, in whom is everlasting strength.

While he congratulated them on the degree of success already attained, he could not but see more reason for painful, than for pleasurable emotions. A vast proportion of the world remained still unenlightened by the Gospel. Millions were still in darkness, while few comparatively had received the light. The light only bordered on many nations. Empires were to be won: regions were to be traversed; for almost the whole world was still lying in wickedness.

Regarding the natives of India, they would proceed in the course already pursued. Their imagination traversed over new and untried regions. Geography discovers new scenes to excite the pious and pleasurable feeling of the mind: and it was for them to ascertain the religious, or rather the irreligious character of these countries which are now brought to light, that the counsel and the glory of God may be revealed among them. The questions were, What is the condition of man? What could they do for his moral and spiritual welfare? What can be done by the effects of Christian benevolence, to ameliorate their miserable and unhappy condition? He, therefore, would second, with the warmest gratitude, the resolution that had been so ably proposed. Their strenuous support and liberal contributions were necessary: still more earnestly were their co-operating prayers desired. Never let it be said, that they wanted zeal and ardour in the great and glorious cause in which they were embarked. Let them never want zeal, and with the word of God and his blessing, they would never want the most glorious success!

Contributions received by the Treasurer of the Baptist Missionary Society, from May 14, to June 24, 1822, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Netherlands, Auxiliary Baptist Missionary Society, by Rev. S. Muller, Secretary	200	0	0
Legacy of Mr. M. Puplatt, late of Ramsgate, by Messrs. Gillman and Randall, Executors	40	0	0
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Chin	60	0	0
Ailie-street, Female Auxiliary Society, by Rev. W. Shenstone	15	0	0
Sunday-School Children, by Ditto	1	0	0
Bow, Auxiliary Society, by Rev. Dr. Newman	23	12	4
Hackney, Auxiliary Society, by Rev. F. A. Cox	47	8	6
Eagle-street, Auxiliary Society, by George Bagster, Esq.	24	0	0
Prescott-street, Auxiliary Society, by George Morris, Esq.	40	0	0
Burton-street, Female Friends, by Mrs. Abberley	2	6	0
Dean-street, Female Auxiliary Society, by Rev. T. M. Cramp	5	0	0
Goswell-street, Auxiliary Society, by Mr. Joyce	10	0	0
Church-street, Auxiliary Missionary Society, by Rev. J. Upton	15	0	0
Part of a Collection, June 16, by Ditto	4	0	0
Collected by Mr. W. H. Adams, by Ditto	3	0	0
Keppel-street, Committee of Ladies in the Congregation of Rev. George Pritchard, by Mr. Marshall	80	0	0
Missionary Box in the House of the Treasurer, by Mrs. Shaw	3	4	6
Young Ladies at Miss Littleford's School, by Rev. James Hoby	1	16	0
Fetter-lane, collected from a few Friends, by Mrs. Elvey	10	10	0
Carter-lane, Auxiliary Missionary Society, Moiety of Sum collected by Miss Burls, Mrs. Barber, and Mrs. Marten, (other half to Baptist Irish Society)	21	9	11
Part of a Collection at Walworth, by Rev. George Clayton	26	7	1
Voluntary Subscriptions of the Children in the Fetter-lane Free School, by Mr. Kendrick	5	12	6
Collection at Queen-street Chapel, by Rev. W. Jay 236 0 4			
Zion Chapel, by Rev. M. Thomas 73 17 8			
Eagle-street, Prayer Meeting 8 11 0			
Queen-street, Annual Meeting 100 2 6			
Several Additions 5 4 4			
	423	15	10
Watford, Auxiliary Society, by Mr. Young	6	0	0
Liverpool, Lime-street Juvenile Society, by Mr. E. Cearns, Jun.	7	0	2
Wick and Pulteney, Auxiliary Missionary Society, by Rev. R. Caldwell	7	0	0
Edinburgh, Sundries, by Rev. C. Anderson	423	14	10
Sundries, by Rev. W. Innes	102	13	6
St. Albans, collected by Female Friends, by Rev. W. Upton	1	11	0
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole & Co.	10	0	0
Framlingham, Penny Society, by Rev. George Gibbs	2	0	0
Buckinghamshire, collected by Rev. T. Uppadine, viz.—			
Chenies 4 18 0			
Chesham 10 5 8½			
Risborough 5 12 6			
Haddenham 3 16 6			
Donations 1 5 0			
	25	17	8½
Crayford, Female Auxiliary Society, by Mrs. Smith	5	5	0
Colchester, Auxiliary Society, by Mr. Patmore	17	17	0
Sheffield, Juvenile Society, by Mr. Atkinson	16	0	0
Isleham, collected at Missionary Prayer Meeting, by Mr. Reynolds	5	18	8½
Mr. Raymond, collected in a Smith's Shop, by Mr. Shenstone	4	0	0
Westerham, Ladies' Association, by Mr. Shirley	6	0	0
Woolwich, Auxiliary Society, by Mr. Freeman	21	3	3
Dorman's Land, Collection, by Mr. Chapman	18	0	0
Amersham, Auxiliary Society, by Mr. Cooper	17	18	2
Harrold, Quarter's Subscription from Ladies' School	0	10	0
Hemel Hempstead, Female Auxiliary Baptist Missionary Society, by Rev. James Clarke, Half-year's Contributions	11	11	0

		£	s.	d.
Irthlingborough, Northamptonshire, first Offerings of a few Lace-makers and Shoe-makers, by their Pastor, J. Allen		2	2	9
Colnbrook, Friends at		11	7	6
John Broadley Wilson, Esq.	Donation	100	0	0
Joseph Butterworth, Esq. M. P.	Ditto	5	5	0
John Pearson, Esq. Golden-square	Ditto	20	0	0
William Manfield, Esq. by Joseph Gutteridge, Esq.	Ditto	10	0	0
A. B. by Sir John Perring & Co.	Ditto	10	0	0
Mrs. Luntley, by Rev. James Hoby	Ditto	10	0	0
Miss Luntley, by Ditto	Ditto	5	0	0
A Female Friend, by Rev. John Dyer	Ditto	5	0	0
G. S. by Ditto	Ditto	5	0	0
D. C. H. by Ditto	Ditto	5	0	0
S. E. by Ditto	Ditto	1	0	0
Mr. Wright, *Drayton*, by Rev. W. Torlin	Ditto	1	0	0
F. M. S. by W. Burls, Esq.	Ditto	5	0	0
Q in the Corner, for Missions, Translations, and Schools		1	0	0
Glasgow Auxiliary Society, by Mr. James Deakin, Treasurer		230	0	0
Including the following Sums—				
Relief Congregation, Hutcheson Town, Glasgow, Auxiliary Bible and Missionary Society, by Mr. A. M'Caul	M. 10 0 0			
Inhabitants of New Lanark, by Mrs. Owen	T. 6 0 0			
Penny-a-Week Association, in the Rev. Messrs. Kidston and Brash's Congregation, Glasgow	T. 10 0 0			
Association of Theological Students in the University of Glasgow, by Mr. A. Stewart	T. 10 0 0			
Paisley, Auxiliary Bible Association, by Mr. R. B. Symington	T. 10 0 0			
Greenock and Port Glasgow, West Renfrewshire Bible Society, by Mr. Ker	T. 20 0 0			
Greenock Auxiliary Missionary Society, by Ditto,	M. 10 0 0			
Sixth District Association of the Outer Church Parish, Glasgow, by Mr. James Playfair	M. 1 1 0			
Rev. David Carment, Glasgow, for Serampore College	1 1 0			
Rev. Dr. Burns, Glasgow, for Ditto	1 1 0			
Robert Morris, Esq. of Craig, (Ayrshire,) for Ditto	5 0 0			
Glasgow Auxiliary Society	S. 20 0 0			
Ditto	M. 55 0 0			
Ditto	T. 70 17 0			

The Capital Letters stand for Schools, Mission, Translations.

FOR THE TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson		300	0	0
Robert Haldane, Esq. by Ditto	Donation	100	0	0
Calton and Bridgetown, Association for Religious Purposes		7	0	0
Weston by Weedon, Friends, by R. C. W.		2	10	0
Suffolk, Society in Aid of Missions, by Mr. S. Ray		9	8	9

FOR FEMALE EDUCATION.

Friends, by Mrs. Arnold, for Female Education in Calcutta		7	2	9
Ladies of Rev. James Hoby's Congregation, by Mrs. Gouldsmith		20	0	0
Newcastle under Line, collected for a School, by Miss Thompson and Miss Wilson		15	0	0

N.B. On the 24th of May a sum of £40 10*s.* 10*d.* was paid at the Banking-house of Sir John Perring & Co. *without a name;* and on June 15, a further sum of £13 by a *Mr. Long*. The Secretary requests that particulars of these payments may be sent to him at Wardrobe-Place, and must again beg that the friends of the Society will not omit to mention *by whom*, and *on what account* payments are made, at the time of making them.

The thanks of the Committee are presented to Mrs. Thomas, Tooting Lodge, for 2 vols. of Scott's Bible; and to Miss Groves, of Amersham, for sundry Magazines.

Baptist Home Missionary Society.

The Annual Meeting of this Institution was held at the City of London Tavern, on Tuesday evening, June 18, 1822. Edward Phillips, Esq. (High Sheriff for the county of Wilts) was called to the chair, and addressed the Meeting in substance as follows.—

Ladies and Gentlemen,

If it is impossible for the man of philanthrophy to see the moral government of the world going on successfully without rejoicing at it, it is still more impossible for the man of religion and piety to see the gospel flourishing without thanking God and taking courage. Ladies and Gentlemen, many have been the efforts made of late years for the propagation of the gospel, and for the circulation of the word of divine truth, and great has been the success of many institutions for this purpose; but whilst we cordially rejoice that the British and Foreign Bible Society has met with success that could not be anticipated —whilst we rejoice that various Missionary Societies have succeeded almost beyond their hopes at one time, let us now turn our eyes homeward: let us ask ourselves, are there no dark corners of the land that want the efforts of Missionary zeal to enlighten them? Are there no places around where the people still are in darkness, almost as gross as that of heathens? It cannot be denied there are many such places: it cannot be denied that multitudes of our fellow creatures are perishing for lack of knowledge; and shall it not be our endeavour, Ladies and Gentlemen, to send the gospel of divine truth to them? We can send to them through the efforts of your Missionary Society, men of God, who are ready to take the toil and labour, and to go and proclaim the knowledge of God and of his dear Son. Many have been the fruits of their labours already; and many will have to bless God throughout a boundless eternity, that the Home Missionary Society has been instituted — now then Ladies and Gentlemen, we call upon you at this our Annual Meeting, in the name of our great and divine Master, for renewed exertions in this blessed cause; say not that our calls are many, that our applications are numerous; we know they are, but we rejoice that they are so: It is one great effect of the knowledge of divine truth, that we are never to rest till we come to that happy state of rest and glory, if through manifold mercy we arrive there; but *we ure never to rest* from our labours in this world. New fields are opening to us that we could not have expected, instances are numerous where they are saying, Come and help us; let us partake of that saving knowledge which you possess; and shall we be indifferent and careless whether our fellow-immortals know the truth or not? No; you will not be so selfish, seeing the gospel of the Son of God preaches universal benevolence. Ladies and Gentlemen, I should be highly blameable did I take up much of your time in introducing a business, with the object of which you are so well acquainted. You will hear the Report read by the worthy Secretary, you will hear several Gentlemen who will address you on the subject, and I trust at the close of the Meeting we shall go away with the highest impressions of the necessity of fresh exertions, and greater efforts in this glorious cause; and may that divine Master, who has hitherto heard every humble petition of his servants, bless us with his presence here, and crown all with everlasting glory hereafter!

The Report was then read by the Rev. J. Edwards; and the Treasurer's account by Joseph Hanson, Esq.

The Report stated that this Society now employs *Twelve* Missionaries, who are entirely devoted to the work, and under the direction of the Committee; besides assisting upwards of *Eighty* stated ministers and occasional preachers of the gospel, situated in *Twenty-six* counties in England, and *Seven* in the principality of Wales. Each of those labourers regularly preaches at from *Two* to *Ten* different stations, and they have altogether, upwards of *One Hundred* Sunday Schools under their care. The Receipts of the last

year amounted to nearly *nine hundred* and *thirty pounds*, exceeding by upwards of *two hundred pounds* those of any former year. Still the stated income of this Institution arising from Subscriptions and Auxiliary Societies, does not amount to *one half* of its expenditure: the larger proportion must be provided by occasional donations and public collections, which are not obtained without considerable labour and expense. The Report concluded with adverting to the great necessity which still exists for continued and encreased exertions, in extending the means of religi us instruction in *our own country*. "There are yet some *thousands* of villages within the limits which are prescribed by your regulations, where the joyful sound of a preached gospel is not heard. From many of these, applications have been received for assistance, which your Committee have been under the painful necessity of refusing, *entirely for want of funds*. And who does not know that, in those places where no such desire is expressed, the inhabitants are in a condition still more deplorable; their ignorance and depravity having arrived at that awful extent, as to leave them equally ignorant of their disease, and indifferent about the means of recovery. There is this affecting distinction between those who are the subjects of *natural* and *spiritual* des itution; that while the *former* instinctively seek after a remedy, the *latter*, in exact proportion as they need relief, are insensible of their danger, and must therefore be *sought out, or they will be utterly forsaken*.

There are at this time several suitable candidates for Home Missionary employment, who are waiting the result of this Anniversary, to know whether your increased liberality will justify the Committee in sending them out:—the fields white and ready to your harvest are within a day's journey;—the Saviour who redeemed the Church with his precious blood, now addressesyou from his throne, saying, "*Work while it is day, for the night cometh, wherein no man* CAN *work*."

Rev. *T. Hutchings* of *London*.—Mr. Chairman, and Christian Friends, had I the most splendid imagery at command, I should by no means employ it; sober realities are best adapted to this occasion, as solid materials are most suited for the foundation of the edifice that is intended to rise high and last for ages.—We recommend to your favourable regard an Institution which views man in his real condition, which has for its object the enthroning him above the stars, and which in its operations is certainly sanctioned by experience and the word of God; yes, and on this ground we cannot but conclude, that if, as the result of your exertions, but one precious and immortal soul were saved from the horrors of hell, were embosomed in the favour of God, and were exalted at length to the realms of bliss, you would not say that the object was disproportioned to your exertions. But a larger, a brighter prospect opens before you; a more ample harvest is to be reaped; and surely the Report now read must gratify the feelings of every benevolent heart, and excite in you a fervent concern to be stedfast, immoveable, always abounding in the work of the Lord. If the Apostle Paul had merely meditated good things in a state of seclusion, never would his character have presented to us that blaze of moral excellence;—never should we have heard of those churches which instrumentally he planted. To come nearer home, and to think of men who are entitled to the best feelings of our hearts, if they had meditated good things only—if they had said, Would but the inhabitants of Otaheite or of Hindoostan come to us, we would inform them of the way of salvation, and point out the prospect of immortality;—they might have felt, they might have sighed;—but what good would they have done?—We must take things as we find them, and the gospel must be carried into contact with man, for he will not come to seek it; no, indeed—for insensibility is one of the most awful properties of moral disorder. It is for you to convey the tidings of peace to creatures alienated from God, and dying in sin; and while the church has much to hope from your labours, the state has nothing to fear from your success; but I will not trespass further on your time, but propose the motion, which is,

"That the information communicated by the Report which has now been read, abundantly demonstrates the necessity and utility of this Institution; and that this meeting desire, with devout gratitude, to give glory to God for the success with which he has crowned the labours of his servants; and that the Report be adopted, and circulated under the direction of the Committee."

Rev. Mr. *Saffery* of *Salisbury*,—

Mr. Chairman, Ladies and Gentlemen, I rise to second the motion you have heard read; and without presuming to dictate to the Committee and the Officers of this Society, as to the objects to which they should devote themselves, and the means they should employ, I take it for granted they have done the best they could. I know the men sufficiently, Sir, to be satisfied on this head; but while I feel very thankful that between 900 and 1000 pounds are collected, and twelve Missionaries are engaged, and upwards of eighty ministers are assisted in diffusing the truths of the gospel in our country, I must say, that it requires a very great share of prudence and of caution, to give efficiency to the Society, and to secure the success that is desirable. When I consider the extremes of ignorance and refinement which sometimes meet in villages, and contemplate the difficulties of village preaching, my soul sighs to God that he would give men qualified for such a work. I take it for granted, Sir, (I have no right to do otherwise,) that all the men employed by this Society are so; but I beseech this assembly to supplicate the God of all grace, to give to this Society men qualified to preach the word of God: I do most heartily second the motion.

The motion was then put, and carried unanimously.

Rev. *J. Birt* of *Manchester*.—Mr. Chairman, Ladies and Gentlemen, A motion has been put into my hands, which, without any thing like the affectation of modesty, I should have been glad to have declined, from a sense of incompetency. Two things have reconciled me to accept the motion which my worthy friend has put into my hands. One is, that it is to be seconded by a revered friend of mine, who is well acquainted with the persons to whom it refers; and another reason is, there is a name in the body of this resolution, which I cannot think of, or speak of, without animation. I mean the name of William Day, Esq. It was my happiness to be placed as a pupil under the father of Mr. Day, who was a Baptist minister at Wellington; and I am old enough to remember the savour of his name among the Baptist ministers and churches of Somersetshire. Concerning Mr. Day, the subject of this resolution, I will say, that the memory of the father has never yet been disgraced by the character of the son. My motion is,

"That this meeting cordially approves of the measures which have been pursued by the Officers and Committee during the last year; and that William Day, Esq. be requested still to sustain the office of Treasurer, and the Rev. John Edwards the office of Secretary; and that the following gentlemen be the Committee for the year ensuing, with power to add to their number:

Rev. O. Clark,
F. A. Cox,
R. Davis,
J. Dyer,
G. Pritchard,
Mr. Beatson,
Bligh,
Brown,
Buttenshaw,
Hanson,
Heath,
Haddon,
Low,
S. Marshall,
Millard,
Napier,
Olney,
Roots,
Thompson,
Walkden,
Wells, and
Williams;

and that Messrs. Beatson, Freme, Marshall, Pritt, and J. B. Wilson, be the Auditors.

Concerning the principle of Home Missions it is not necessary to say one word, because you are all fully aware of its true character and importance; but there is one serious complaint I have to make against the Baptist Home Missionary Society, and that is, I have never heard of them in the county palatine of Lancaster. Now, if they will be so good as to come to us, I do not care by whom they come, but let some accredited agent of this Society come, and I can assure them of a hearty welcome. But in the absence of the Home Missionary Society we have done what we could to make up the deficiency: we are rather short of meeting-houses, and accordingly we have bought some pieces of canvass, and with them we form a commodious sort of building, which forms a tent, or tabernacle, large enough to hold seven or eight hundred people. Manchester is a large town, containing about 160,000 inhabitants, and accordingly we go to any owner of a vacant piece of ground in any part of the city, or its environs, and we have found no difficulty in procuring their

consent to pitch our tent; we then announce that there will be preaching on the Sabbath at seven in the morning, at half-past ten, at two, and at six in the evening, and *every night in the week*. And when it is not large enough to contain the persons who attend, we then lift up the curtains of the tent, and persons have gathered around till there are frequently 2000 people assembled, because the persons who are without can hear as well as those within; and of these 2000 persons perhaps not fifty have ever been in a place of worship, except when they were christened or married. I would not revile the town, but there are thousands of people there entirely ignorant of the gospel. There are three of these tents constantly used in Manchester, and not any confusion has ever taken place: they seem pleased with the attention shown them, and think that now something is done for them which nobody had the kindness to do before: it would do your hearts good to witness their attention. But I will not take up more of your time, but conclude with reading my motion.

Rev. J. Hoby of *London*.—Mr. Chairman, Ladies and Gentlemen, my highly esteemed friend, who has introduced the motion to you, which I am requested to second, made some introductory remarks on the duty devolving on me, of giving you such information as might be supposed necessary from the words of this motion: but I feel assured he has executed the task so well that it is quite unnecessary for me to add any thing on that subject, especially as you have all listened to that interesting report, with which the meeting was opened. There is still ample room for the most active exertions; the ignorance of many in our favoured country is awful in the extreme; and this mode of proceeding by the Home Missionary Society seems peculiarly adapted to meet the case, and to carry home to those who will not come to the house of God, and the word of God, for instruction, those truths which may, by the power of the Divine Spirit, produce in them repentance toward God, and faith in our Lord Jesus Christ. But I feel impressed with the propriety of not detaining you any longer than reading the resolution, which I cordially second.

The motion was then put by the Chairman, and carried unanimously.

Mr. Williams.—I have been desired, on the part of the Committee, to acknowledge the vote you have just passed, and though our worthy friend made a little drawback because we have not sent a Missionary to Lancashire, I think I may make a pledge on the part of the Committee, that we will, when our funds are more increased, proceed in our work till that, and every other county in Great Britain, shall have the gospel.

The Rev. *J. Edwards* replied on behalf of the Officers, expressing their willingness to continue.

Rev. *F. A. Cox*.—Mr. Chairman, I am reminded, and, as I think, very naturally on the present occasion, of an adage in common use, and which, divested of its selfish and subordinate application, and allowed its just and legitimate construction, is worthy of our regard, — "Charity begins at home;" and that this Society should be the first to meet in this privileged week, during which our feelings are to travel far and wide over the peopled world, is most appropriate. Home is the real centre of our most honourable sensibilities.

When a person ascends a lofty summit, to view a widely-extended prospect, and the eye is caught in every direction, and looks on a thousand objects which present themselves in an almost illimitable extent in the distant horizon, he is apt to overlook the immediate vicinity of the spot on which he is standing; and it is thus that, during a few past years, we have been contemplating *distant* nations, while home, though not altogether neglected, has been considerably overlooked, or perhaps too cursorily noticed. The moral and spiritual condition of distant nations of the world has excited the meltings of pious sensibility and Christian charity, while we have forgotten the misery around us, close to our feet, and at our very doors; therefore I am happy that a Society like this is in operation, to recal our sensibilities from their wanderings, to that place which should be one of the first objects of our attention. It is remarkable that our Saviour, when directing his disciples to go and publish his gospel to all nations, commissioned them *first* to visit Jerusalem, and there preach the doctrine of redemption. His native land, the chosen scene of his own itinerant ministrations, was not only not to be neglected, but was to be the first cultivated by apostolic labour and assiduity. They were first to go to Jerusalem, though Jerusalem had im-

bruned its hands in his blood. Instead of being influenced by those resentments, which a sense of mighty and accumulated wrong produces, our Redeemer displayed the characteristic energy of an overflowing and superhuman charity. I infer from this, that if our native country contained our enemies; if every town and every hamlet were filled with those who cherish personal hatred, scorn, and rejection; as those who profess to be the humble imitators of the Son of God, who propose to copy his example, and to extend his cause, it would be our duty, if hostility were every where opposed to us, to go forth and preach even among them these tidings of great joy. But how different is the fact! and in proportion as it is different, it calls for greater exertions. For the reception we have to meet with is so different to what our forefathers had, that it surely ought to excite us to more fervent prayer for that divine blessing, without which our strongest efforts would be imbecility, and all our labours would utterly fail. The motion is,

"That the grateful acknowledgements of this meeting are due, and are hereby presented to those friends who have so liberally contributed to the funds of this Society; and also to those ministers who have granted collections, and promoted the formation of Auxiliary Societies in aid of this Institution."

Rev. *Mr. Gilbart*, Secretary to the Irish Evangelical Society.—Mr. Chairman, Ladies and Gentlemen, when I entered this room, it was merely for the purpose of witnessing your progress, and being partaker of your joy; but called forward as I am by the gentlemen who conduct the present meeting, I cannot suppress the feelings of my bosom, or withhold my approbation of those labours of your prudence and zeal; and I conceive nothing is so effectual as the gospel of the Son of God to detach us from all those peculiarities which divide the Christian world.

With reference to the operations of this Home Missionary Society, it is formed on that common ground which supports all such Institutions—the truth of the gospel of Jesus Christ, and its influence upon fallen man. But, Sir, while this is the ground on which your Society rests, I cannot but feel that there is something peculiarly interesting in the field it occupies; it looks to *home*, and supplies those parts where our fellow-countrymen are perishing for lack of knowledge. But what is your encouragement? However simple your means — however feeble may be your instruments—and however disproportioned in the calculations of human reason they may be to the thick darkness which overspreads the population in many parts of this country; however they may appear disproportioned on the principles of human reasoning, there are grounds of calculation on a higher and on a heavenly scale; and though the sword employed in this work may appear to be rusty and broken, and almost a sword of straw, the hand that wields it is divine, and it shall be mighty to destroy every thing that opposes the happiness of man, and the glory of God. I most cordially second the motion which has been read by Mr. Cox. —The motion was carried unanimously.

Rev. *Mr. Chin.*—Mr. Chairman, and Christian Friends, what can be done to better the condition of our fellow-countrymen? what but offering prayer to God, and using the most strenuous exertions for them? Where is the heart that does not feel as the Apostle Paul did, when he said, My heart's desire and prayer to God for Israel is, that they may be saved? There is no other remedy but the gospel: this is the power of God to salvation. I love the Society too, because I love to see the co-operation of all good men. Indeed I should be ashamed to own myself of this denomination, did I not join the general march against the strong man armed. Look in whatever direction, and to whatever denomination we will, we see them all engaged in some way or other. Here are Independents reaping and sowing; there are the Methodists at their accustomed labours; even the Quakers are propagating the scriptures by all the means they are possessed of: and shall it not be said of the Baptists? Let us partake in their labours, and then no doubt we shall participate their enjoyment. I do most cordially join in the sentiments expressed this evening. I do love and esteem this Society, because I love foreign missions; and the only way to gratify our feelings for foreign missions, is to support home missions. If you desire to see our churches send out their boughs to the rivers, you must keep the soil in which they are planted well watered. If you would maintain

an army in the field, you must keep a recruiting party at home, or it will not be well kept up. Yes; it is by keeping home well attended to, that foreign missions must be maintained; for may not foreigners retort upon you, when you are introducing Missionaries among them, and say, "Physician, heal thyself"? The fact is; the one ought to be done, and the other not left undone. But now I come to my resolution, furnished not by the Secretary, but by an individual in this assembly.

After reading it, Mr. Chin thus continued:—This Benjamin's box requires a little explanation. It is the effect of holy emulation; an emulation excited at the last anniversary of this Society. Many of you will recollect, that on that occasion a castle was exhibited, and the produce of that castle handed over to the Treasurer. You see my resolution is an ancient one. It was then formed, and the author of it determined that she would devise some little pageantry or other, to collect the free-will offerings of her friends. Though it slumbered till January last, it did not sleep; a suitable agent was then presented to her notice in the figure of a little boy about six months old, with a smiling countenance, and an extended hand, as though destined for this very purpose. He is placed in the corner of the room, and by way of distinction he has been called Benjamin. Benjamin has been collecting for six months; and though the produce is small, I hope it will be larger. I would not have named it, but with the hope that some emulation might be excited in others; and should a hundred individuals emulate this example,—if they should get a box of some kind, and introduce their friends to it from time to time,—I am induced to think that, at another meeting, our eyes and ears may be feasted with its produce, and this little one may become a thousand, and this small one a strong nation. Having thus made and seconded my resolution, I will now carry it, and you, Sir, will carry it to account.

Rev. *J. Upton* of Church-street.—Mr. Chairman, with regard to Village Preaching, I wish my dear brother who sits behind me to know, that London ministers are not total strangers to the pleasures or the difficulties of it. I was present at the formation of the Surrey Missionary Society, about 25 years ago; and it has pleased God to spare me to be the father of it. My good friend Mr. Hughes of Battersea joined it at the same time, but I happened to be a little the senior in point of age. I have laboured in that Society, and I had an opportunity last summer of witnessing what has been referred to; that amidst all we have to bless God for in our country, the moral state of it is not yet what we could wish to see. I was grieved and ashamed to see in Surrey the Lord's-day violated by playing at cricket. If any gentlemen are here who live in the lower part of it, towards Guildford and its vicinity, I hope they will use their influence to prevent it. At the same time, Sir, I have been pleased with what has been said about human efforts. Let us unitedly and devoutly implore that blessing, in regard to this Society, and its efforts, without which all will be in vain. I sit down; but not without having the pleasure to say, that I now put into your hands £35 3*s.* 1*d.* from the Auxiliary Society at Church-street, and part of a collection which we make annually.

Mr. Upton concluded with moving, "that while this meeting rejoices in all the good that has been accomplished through the medium of this and similar Institutions, it deeply deplores the ignorance and moral misery which still prevail: and calls upon all present to pledge themselves to be more strenuous in their exertions for the spread of the gospel, by which alone that 'righteousness which exalteth a nation' can be established, and 'sin, the reproach of any people, be for ever banished.'"

Rev. J. Ivimey.—Mr. Chairman, I am at a loss how to introduce my address to the Meeting after the various speeches they have already heard. I cannot speak of perils by land, as one of our brethren did, who has been engaged in the fatigues and dangers of itinerant preaching, because it has been my lot to be placed in London, where some persons seem to think we know but very little of the plans carrying on to oppose the gospel among the villagers in our native country. If, however, we do all we can, our brethren I think should exercise a little compassion to us, and forgive us that we cannot do more. I am a little mortified too that I cannot make so good a finish as my brother has done to his speech; but I hope the good people in Eagle-street will enable me another

year to do that. Nor can I introduce to you little Benjamin, with its female ruler; but it is delightful to see how ingenuity has exerted itself to do good. While we hear of the dark parts of our own country, and with pain and humiliation, that after the gospel has been preached so many centuries, there should yet be a spot on which the light of the gospel has not yet shone, yet we dwell in a land that is indeed the glory of all lands; and compared with every other spot in the world, we may say, speaking of the infinite mercy of God our Saviour, he hath not dealt so with any nation—my mind is generally thrown back to past periods of our history. I will not take up your time in dwelling upon it now. But what do you think of the times of good Queen Bess, as she has been called? though in a religious sense I believe that that title was not applied, she thought it quite sufficient for her good people to have a sermon in a quarter of a year. What, my brethren, should we feel, if our Monarch were to devise any plan to keep his people from hearing a sermon oftener than once in a quarter of a year? How then are the times changed! I feel inclined to draw comfort too from the situation of our denomination now and in some periods of our history; for I believe there was a period, when it would not have been possible for a member of a Baptist church to be a high Sheriff of a county, though he were allied to as excellent a family as ever graced, or as ever blessed (that is a better word) this country. Do not let us forget the name of Stennett. Some of its most distinguished members suffered for their attachment to the cause of God. I have been thinking of the declaration of the Psalmist;—His seed shall be mighty in the earth, the generation of the upright shall be blessed. I wish that the motto of some of the public schools were generally adopted,—"A place for every thing, and every thing in its place;" I wish every one to do something in this cause. There was a young person in the church in Eagle-street, and she went to fill a humble situation in a gentleman's house in the country. There was a place of worship in the town belonging to the Independents; but it was very poorly supplied, and very poorly attended, just in the neighbourhood of Taunton. This young woman felt very uncomfortable in consequence of it, and thought of leaving her place. But two ladies belonging to Mr. Biddulph's congregation, to whom she was speaking on the subject, said, "We would advise you to go from house to house, and give those tracts with which you are furnished. Enter into conversation with the people, and intreat them to come to the meeting." Accordingly she adopted this plan; the family with whom she lived were very kind to her, and her efforts have been so successful, that the place is now filled with hearers, and she finds herself so fully at home, and so perfectly satisfied, that she has no wish to leave the village where she produced such a revolution. I mention this to show, that wherever a person feels the spirit of the gospel, it will lead them to say to others, Come and hear what the Lord hath done for my soul.

The motion was then put, and carried unanimously.

It was then moved by the Rev. *Mr. Mackenzie*, seconded by *Mr. Shirley*, and carried unanimously: "That in order to encourage the collecting of small contributions, this meeting recommends that the names of those persons who subscribe *Five Shillings*, or collect *One Pound* or upwards, per annum, be inserted in the Report; and that the agents of this Society make an annual collection at each of their regular stations, towards the funds of this Institution; and that so much of the *Third* rule of this Society, as relates to the re-election of ministers, be in future omitted."

The narrow limits assigned to us for this communication will not admit of any farther detail; the same reason, it is hoped, will prove a sufficient apology to those gentlemen whose interesting speeches now appear in a very compressed, and of course a very imperfect form.

The concluding resolution, expressive of the cordial thanks of the whole assembly to Edward Phillips, Esq. for his kindness in taking the Chair, was proposed by the Rev. Dr. Newman, seconded by William Gillman, Esq. and carried with great applause; to which the worthy Sheriff replied as follows:

E. Phillips, Esq.—Ladies and Gentlemen, for the great honour you have done me, and for your patient attention, I feel the warmest gratitude of heart; and if it were possible for me to convey to you my feelings at the

present moment, I am sure you would rejoice with me, and join with me in thankfulness to that divine Being, who has brought us together this evening for so good and holy a purpose. What remains but that we strengthen each other's resolution in this good work, that when we depart from this place to our respective habitations, we may depart, resolved in the strength of the Lord, and by the favour of divine providence, that not a day shall pass, not a month, nor year elapse, but we will make greater and greater exertions in this glorious work? And thus I take my leave of you, Ladies and Gentlemen, with the utmost gratitude for your kindness.

This numerous and animated meeting then broke up, after singing, "Praise God, from whom all blessings flow," &c.

Monies received since the Account in the Baptist Magazine for June last, chiefly at the Annual Meeting.

	£	s.	d.
Auxiliary Society, at Unicorn-yard	7	0	0
Ditto, for East London	20	0	0
Ditto, at Church-street, Blackfriars	28	9	7
Part of a Collection at Ditto, per Rev. James Upton	6	13	6
Ditto by the Teachers and Friends of Keppel-street Sunday School, per A. Tatham, jun.	4	4	0
Ditto, Ladies' Association at Sevenoaks, per Rev. Mr. Sherley	6	14	6
A Female Friend, per Ditto, Donation	5	0	0
Collected by Miss Lipscomb, at Ditto	1	0	0
Ditto, Juvenile, at Harlow, per Miss Lodge	3	0	0
Ditto, Penny-a-Week Society, by the Pew Opener at Eagle-street	1	17	0
Collected by Mr. Raymond in a Smith's Shop, and a few Friends, per Rev. W. Shenstone	5	0	0
Ditto by a Lady, per Mr. Roots	0	8	6
Ditto, Juvenile Part of a Family at *Hackney*	0	18	8
Ditto by Mrs. Shead of *Ilford*	1	1	0
Ditto by Miss Jordan of Ditto	1	0	0
Ditto, on a Card by "One warm in the Cause"	1	3	0
Ditto by Miss Dupree of *Hackney*	2	0	0
Ditto by Miss Taunton	0	17	0
Produce of a Box	0	11	6½
Ditto of Benjamin's Box, per Rev. J. Chin	3	5	6
Collected at Straw Castle, per Dr. Newman	0	12	0
Ditto small Cottage, by Mrs. Edwards	4	0	0
Ditto at the Doors, after the Annual Meeting	40	5	0
Mr. John Deakin of *Birmingham* Don.	5	5	0
Ditto Ditto Sub.	2	2	0
Rev. Joseph Hindes of *Sharnbrook* Sub.	1	1	0
Rev. F. A. Cox of *Hackney*, Sub.	0	10	6
Mrs. Perram of Highbury Terrace, Life Sub. per Ditto	10	10	0
Mrs. Pudner, per Mr. Flight, Sub.	1	1	0
Mr. Gregory of Edmonton, Sub.	1	1	0
Mr. Burls Don.	1	0	0
Mr. Ellis Sub.	1	1	0
A Friend, per Rev. John Dyer Don.	5	0	0
An anonymous Friend, Don.	10	0	0
Rev. R. Horsey Sub.	1	1	0

Donations and Subscriptions are gratefully received for the above Society by WILLIAM DAY, Esq. *Treasurer*, 99, Newgate-street; JOHN EDWARDS, *Secretary*, 21, Thornhaugh-street, London; and by any Minister of the Denomination, or Member of the Committee.

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